













PASSION WEEK.

THE HISTORY AND ITS REFINEMENT

THE HISTORY OF THE

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# JERUSALEM AND ITS VICINITY:

A SERIES OF FAMILIAR LECTURES ON

## THE SACRED LOCALITIES

CONNECTED WITH

*The Week before the Resurrection.*

BY

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"JERUSALEM—the city of the great King."—St. MATTHEW, v. 35.

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## INTRODUCTORY NOTE.

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THE following Lectures, written originally at the solicitation of friends, are now published in the hope of benefiting some who may be open to the author's influence from personal or official considerations.

In adopting the plan of following our Divine Master, day by day, during the Holy Week, the author does not intend to insist upon the chronological arrangement of events selected for each day, but simply desires to convey, in a systematic form, appropriate

spiritual instruction as well as topographical information; and to connect his references to

“Storied scenes, and haunts of sacred lore”

with those devout reflections from which they ought not to be divorced.

The intermingling of observations derived from a traveller’s journal, and of thoughts suggested by a personal visit to the Holy Land, was incident to the plan of these Lectures, and will not interfere, it is hoped, with the worthier sentiments with which they have been interwoven, and which should fill the heart of every one who visits, or listens to a pilgrim’s story concerning, the land

“Whose palmy shore  
The silver Jordan laves.”

W. H. O.

VESTRY ROOM OF ST. PETER’S CHURCH,  
March, 1854.

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“Fair Jerusalem,  
The Holy City, lifted high her towers;  
And higher yet the glorious temple reared  
Her pile, far off appearing like a mount  
Of alabaster—tip’t with golden spires.”



TO

MR. WILLIAM WEIR,

THE GENEROUS FRIEND WHO ORIGINATED MY VISIT TO PALESTINE,

AND

WHO SHARED IN ALL THE PERILS AND PLEASURES OF THE WAY,

*This Volume*

■

LECTURES ON JERUSALEM,

AND ITS

"DEAR SACRED HAUNTS OF GLORY AND OF WOE,"

■

GRATEFULLY INSCRIBED.

"Behold

Those holy turrets tipped with evening gold."

WORDSWORTH.

# Sunday before Easter.

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Christ's Kingly Entrance into Jerusalem.



## I.

## SUNDAY BEFORE EASTER.

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THE SACRED LOCALITIES ON THE MOUNT OF OLIVES  
ALONG THE ROAD TO JERUSALEM.

Introduction—General Description of the Holy City and Environs—Bethany—  
Bethphage—Road over the Mount of Olives along which Christ and the Multi-  
tude passed on this Sunday—Christ's Kingly Entrance into Jerusalem—  
Conclusion.

WE enter to-day on the last week of Lent, the Great or Holy Week of the Christian Church, and are called upon to follow in devout and reverent meditation, the footsteps of our Incarnate God, during those melancholy days, wherein he consummated His amazing Work of Love for us, amid the scenes of His Cross and Passion, His precious Death and Burial.

It was my happiness, in the winter of 1851 and

'52, to accompany a friend in a visit to the Holy Land, and to become familiar with the localities which are connected with the incidents of this sacred season, and it is my desire, in the course of these Lectures, to make you share, in some degree, in the satisfaction which has resulted from my visit to Jerusalem and its vicinity.

It was on Friday, September 26th, that I offered prayers in St. Peter's, Philadelphia, for a prosperous journey, and started on my pilgrimage to the Holy City, and on Sunday, December 21st, I returned thanks for a prosperous journey, in the Anglican Cathedral, on Mount Zion, having reached and taken up my abode in the Holy City on the evening previous. Thus, in less than three months, without any accident, and without the least detention, we were able, by God's blessing and by means of the perfect arrangements for travel which now exist, to pass from Philadelphia to Jerusalem, with brief but satisfactory visits on the way, to the chief capitals of England and the Continent. It may not be useless, by way of indicating our precise line of travel, if I mention that among the most prominent places visited

may be named London, Durham, York, Cologne, and the Rhine, Hamburg, Berlin, Dresden, Vienna, Venice, Athens, Constantinople, Smyrna, Rhodes, Cyprus, and Beyrout. A ride of ten days along the sea coast of Syria, visiting Sidon, Tyre, St. Jean d'Acre, Mount Carmel, and Cesarea, brought us to Jaffa; and in two days more, our feet were standing on the Holiest of Holy Ground. It may serve as an encouragement to those who, with loving hearts and cultivated Christian sentiment, possess the means of making a visit to Palestine, but are deterred by the imaginary perils of the journey, if the opinion be here given that the difficulties are greatly overrated, and that, in ordinary times, there is no serious danger to be apprehended. With such previous study as will enable the Christian traveller to know beforehand precisely where to go, and what he desires to see; and with reasonable precaution in the selection of a dragoman; a tour in Syria, of all others most interesting and permanently valuable, may be accomplished without the least peril, if not always without personal discomfort. The winter season, during which our visit was made, in order that we might spend Christmas at Bethlehem, is not indeed

generally regarded as the most favourable season, in consequence of the rains which prevail; but with the exception of a few days, the winter of 1851-52 was exceedingly pleasant; whilst the absence of verdure and foliage, and other attractions in natural scenery, rather harmonized with the moral desolation which still rests upon the land and people of Israel. For myself, I must say that I was not indisposed to be at Jerusalem in the winter time, for it was the dead of winter to all that concerned the spiritual fortunes of the City of the Great King. May the good God vouchsafe that as the warm sun revives the grass upon the banks of the Kedron, and makes the olive to ripen on Olivet, and the vine to rejoice with her full clusters on every fair hill side, so may the Sun of Righteousness shine upon the now desolate heritage of Emmanuel's land, and waking into new life the fruit-bearing principle of Evangelic Faith, give token to all the world that Israel's winter has passed and that her bright eternal spring-time has arisen upon her!

As the reader of the Evangelical Histories knows, almost every point in and around Jerusalem is identified



with the presence or sufferings of our adorable Redeemer; and I shall account it a rare happiness, should I succeed in offering you, during the present series of Lectures, such information, or interesting you with such recitals, as may tend, with God's blessing, to deepen the more ordinary instruction appropriate to this Holy Week. No man of correct Christian feeling can visit the Holy Land, or listen to the description of localities marked by the life and death of Jesus, without profound emotions!

Let us then, with constant recollection of our sins, which brought the Son of God from Heaven, and for the expiation of which those events took place which give imperishable interest to Jerusalem and its vicinity, proceed this week to visit, in reverent imagination,

“Those holy fields

Over whose acres walked those blessed feet

Which, fourteen hundred years ago, were nailed

For our advantage on the bitter cross.”

According to the classification of events which I have adopted, the localities over which our Master passed this day (Sunday before Easter) may be taken

in the following order. Having spent last night at the village of Bethany, He starts from this place to day. On His way to Jerusalem, and after obtaining the ass's colt, from the little village over against them, ascending the eastern slope of Mt. Olivet, He reaches the top of the hill, from which the sight of Jerusalem, reposing in queenly splendour upon the spot which is "the joy of the whole earth," leads the multitude who had come out to meet Him, to burst forth in the jubilant shout—"Blessed be the King that cometh in the name of the Lord; peace in Heaven, and glory in the highest."

Passing down the western side of Mt. Olivet, the procession arrives at a part of the hill where our Saviour weeps over the splendid but doomed metropolis of His people; predicting in his tears, as well as mournful words, the inevitable calamities which were soon to overtake an ungrateful and unbelieving nation.

Proceeding down the Mount of Olives, and crossing the valley of Jehoshaphat over the brook Kedron, we may believe that they ascended the precipitous eastern side of Mount Moriah, on which the temple was built; and passing through the gate in the eastern wall of the

city, the King of Zion, in meek triumph, entered Jerusalem, and proceeded at once to the temple to engage in those acts of authority and mercy which the Evangelists record as pertaining to the events of this Sunday.

In giving this brief sketch of the road by which our Lord approached and entered the Holy City on this Sunday, there is nothing which need be added for the satisfaction of any one who has been on the spot, and gazed with loving eye, and walked with thoughtful step over the sacred localities. There are the remains which identify Bethany; there is the Mount of Olives still rearing its mysterious summit; and there is the place where Jesus wept, preserved by a loving tradition; there is the brook Kedron, still marked in the dry bed of the winter torrent in the valley of Jehoshaphat; and there are the rugged sides of Mount Moriah, and the unmistakeable position of the Temple on the site of the Mosque of Omar and its enclosure. All these rise before the eye of a traveller who has been permitted to visit these sacred sites, and make the faintest allusion of the inspired Evangelists vivid and perfect.

But this power derived from recollections of per-

sonal inspection of the place is not the lot of all, and therefore, in order that you may comprehend the better, the records which we are this day and this week to consider, let me, before proceeding to a notice of particular localities, give a general description of the Holy City and the adjacent country.

#### GENERAL DESCRIPTION OF THE HOLY CITY.

The City of Jerusalem, which is encompassed by walls and towers, is situated about thirty-seven miles from the Mediterranean Sea, and twenty-three miles from the Jordan. It is built upon the top of a mountain, divided into two summits by a ravine called the Tyropœon, that on the east called Mount Moriah, which is nearly 2300 feet above the level of the Mediterranean Sea, and that on the west, Mount Zion, which is 200 feet higher than Mount Moriah. It is surrounded on all sides but the north with deep ravines or valleys. Upon the east is the valley of Jehoshaphat, separating it from the Mount of Olives. On the west and south the valley of Hinnom, separating it from a ridge of hills

which stretch off toward the sea coast. On the south is the valley of Kedron, formed by the junction of the valleys of Jehoshaphat and Hinnom, and extending to the Dead Sea. To the north there is a comparatively level but rocky table land, which gradually ascends towards the mountains of Samaria. So that the only side from which the Holy City is accessible for military purposes is the north; and, accordingly, from the earliest times in that quarter have been pitched the camps of Babylonian, Grecian, Roman, and Saracen foes; and from this point have the most successful assaults upon the walls been made.

From the mountainous character of the Holy Land in general, one may easily imagine that no single view can be taken which will not be diversified by valleys and hills, so that the description given by Moses (Deut. xi. 11) to Israel before they crossed the Jordan, must be acknowledged by all who have visited Palestine to be perfect: "The land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." But though this be true of Palestine in general, it is eminently so of the country around Jerusalem, so that as one stands upon

the now desolate brow of Mount Zion, and surveys the relative position of the city and the adjacent hills, the words of David (Ps. cxxv. 2) suggest themselves to his thoughts: "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever."

My first view of Jerusalem was from the mountain ridge on the west of the city, and across which the traveller who comes from Jaffa or the sea coast must pass. It was Saturday morning that we started from the convent at Ramleh, the ancient Arimathea, and soon began to ascend and descend hills, over roads full of stones and rocks; but onward we pushed. The dragoman at one time feared that we would not reach the city before sunset; but we were full of zeal, and the hope of spending the night and the holy day of rest within the walls of Jerusalem, made us forget the difficulties of the way. We crossed the brook from which it is said David gathered the stones for his combat with Goliath; and at length, about quarter to 4 o'clock, upon reaching the top of a hill, the Holy City disclosed itself to our longing eyes. A well built wall, with massive looking towers, hiding most of the

buildings within, excepting one or two minarets, with the Mount of Olives rising beyond the farther side of the city—such was the first view we had of Jerusalem. It was not the most attractive point for one who cared to look upon this city as upon a fair picture, or upon a city whose attractions consist in its buildings; but it was quite sufficient to bring tears to my eyes, and to fill my heart with emotions of gratitude, mingled with awe. It was the place chosen for the atoning sacrifice of the incarnate Son of God—the place where the only and all-sufficient oblation for sinful man was made; and whilst my heart elevated itself in devout thanksgiving for the inestimable blessing, I could not behold, without profound amazement, the scene of the consummation of the awful mystery—the crucifixion and death of God manifest in the flesh. I uncovered my head, and adored Him who gave us “His unspeakable gift.”

The finest view, however, of the Holy City is to be had from the Mount of Olives, and from points in the road along which our Master and His enthusiastic though fickle followers were passing on this Sunday.

But any view of Jerusalem as it now is, will fill the

heart with sadness, however pleasant to the eye may be the prospect. It is faith alone which gives the brightest colouring to the panorama.

“Go round about, and tell her towers sublime,  
 And mark her battlements in every clime!  
 Nay, nought we see but walls in ruin deep,  
 Where 'mid her mouldering halls the wild wind seems to weep,  
 And desolation there to desolation calls.  
 Is this the living Temple of our God? \

Yes, 'mid the ruins hear the Angel with his rod  
 Is marking out her walls:  
 Ten thousand fathoms under ground  
 Her deep foundations sink profound:  
 Though clouds and tempests hide her standing nigh;  
 Yet as the wild wind hurries by,  
 With lamentable moan,  
 To eyes with prayer and vigil made her own,  
 Her spiritual walls are seen,—  
 Rising into the Heaven of Heavens, mysterious, vast, serene.”

But let us proceed now to notice, a little more in detail, some of the localities on the eastern side of the Holy City, connected with this day's events.

#### BETHANY.

The first locality which I shall notice is the village of Bethany, where our Master spent last night and



from which He started on His way to Jerusalem this day. Its situation, at the eastern extremity of the Mount of Olives, about *two* miles from Jerusalem, is at this day indicated by a few humble Syrian houses, and by the traditional site of the house of Mary and Martha, as also of the tomb of Lazarus.

I shall not soon forget the pleasure which my visits to this attractive spot afforded. Attractive not in what meets the eye, but in that which will for ever arrest and charm the spiritual vision of the Christian disciple.

It was on the occasion of an excursion to Jericho, Jordan, and the Dead Sea, that, accompanied by an Arab guard, our party passed out of the Eastern or St. Stephen's gate of the Holy City, and, crossing the Kedron, took the high road which passes over the southern point of the Mount of Olives and through the village of Bethany. There were a number of Greek pilgrims—men, women, and children—on their way to visit the sacred localities in the town of Lazarus and his sisters; but as they were on foot, we soon left them behind, and in a few minutes were riding among the wretched tenements which represent modern

Bethany. Among these is a ruin connected with the site of the house of Lazarus; and a rocky cave which purports to be his tomb.

It would be an ungracious task to enter into a severe and critical investigation of the minor localities which are identified, in the Holy Land, with events or persons of Sacred history. For whilst the more important places may fearlessly challenge the scrutiny of the most learned, the humbler sites might be compelled to appeal to the heart rather than to the head of the visiter. I did not think it necessary at the time, when these holy places passed in review before my eye, to stop and dispute their identity with men who, being unable to share in the keen critical acumen of our western Christianity, would think you denied the *fact* by disputing the locality. What matters it that we cannot be indubitably certain of the authenticity of the ruin which is now associated with that household where our Master found a home, and whither so often, during the sad scenes of this week, He repaired? What if, possibly, the site of the house of Lazarus be some few feet to this or that side of the spot which now meets your eye as the exact locality?

Until some one shall arise gifted with topographical knowledge sufficient to prove beyond doubt that this particular spot is not authentic, I should fear to speak hastily against that loving tradition which gives a "local habitation" to scenes so dear to our hearts, and which are connected with Lazarus, and Mary and her sister Martha.

A dark passage leads you to the interior of the tomb of Lazarus, and in the floor of the rocky sepulchre is shown the place where the body of Lazarus is said to have been deposited. I descended, under the guidance of an Arab and by the light of his torch, the deep and narrow path which conducted us to the grave where, for four days, death had vainly struggled for mastery over the body of Lazarus. You will readily believe me when I say that the sublime and affecting narrative in the eleventh chapter of St. John's Gospel, which, whenever and wherever read, will arrest the attention, seemed still more thrilling as read within the gloomy sides of this sepulchral cavern. Somewhere here, if not at this very place, the Son of God, incarnate for love of us, manifested forth His power ; and, though a man of sorrows, and submitting

to the assaults of those who nailed him to the cross, declared His divine authority over, not man alone, but him who had the power of death, that is the Devil. In Bethany did Jesus antedate the triumphs of His own resurrection; and in the resistless summons, "Lazarus, come forth!" we have a pledge of our own and the world's resurrection.

But Bethany would live in the hearts of Christians, even if all reasonable hope of identifying its topography, general or particular, were discarded. It is one of those places which are so intimately connected with the words and deeds of Jesus that they can never cease to be present to our imaginations and hearts. Bethany has deep and mysterious lessons for the sons and the daughters of the Church. In the resurrection of him of whom it was said to Jesus, "He whom Thou lovest is sick," our own sex may be instructed in the blessedness of that estate, wherein, by our faith and zeal, we may win, like Lazarus, a title to be loved of Jesus, of Him who is the Resurrection and the Life. In the characters of Mary and Martha, the daughters of the Church may learn that, with all their attention to the necessary duties of their position in life, there is but

“one thing needful,” which she who sat at Jesus’ feet received, along with His everlasting benediction.

## BETHPHAGE.

The next place to which the sacred narrative refers is Bethphage, which seems to have been either a small village or a station for gardeners who cultivated figs, between Bethany and Jerusalem. I am not aware that, at this day, there is any reasonably certain identification of the place. Neither have we any clear information as to “the village over against them,” whither the disciples repaired, and where they found the colt.

The interest of this locality is however permanent. For the recollection that here the omniscient power of our Master was evidenced in the literal fulfilment of His directions touching the finding of the ass, and the result of the conversation between His disciples and the owners, will lead the traveller to look with interest on the district within which Bethphage and this village must have been situated, if he may not have tradition to help him to identify the exact place.

## ROADS TO JERUSALEM.

There are several footpaths, and one broad highway, which conduct the traveller from Bethany across the Mount of Olives towards Jerusalem. Along one of these our Divine Master and the procession which accompanied Him on this Sunday, approached the Holy City.

I suppose that it is a fact, applicable to all countries, that the roads and public highways rarely change; that, whatever alterations take place in buildings, in customs, or in dress, the *roads* of a country remain unchanged. It is this fact which gives peculiar interest to the roads over the Mount of Olives, and leads any one, who has been privileged to travel them, to feel, with reasonable certainty, that these paths have been consecrated by the footsteps of his Lord; and that by one of them did our blessed Master pass on the Sunday which witnessed His fulfilment of Zechariah's prophecy, entering into Jerusalem, "meek, and sitting upon an ass."

Along one of these ways did the joyous multitude

spread their palms and garments in honour of Him whom they worshipped with Hosannas! and here was uttered the indignant exclamation of the Pharisees, "Master, rebuke Thy disciples," which was met by the earnest answer, disclosing that the Son of Man would not, at fitting times, abate one jot or tittle of His claim to be the Son of God:—"I tell you that if these should hold their peace, the stones would immediately cry out." Meek and lowly He was, yet still a king!—man, yet God!—receiving and demanding in His own right the Hosannas of all, though in a few moments to be bathed in tears at the misfortunes of others.

Yes, upon this hill side, over which the traveller so often passes in his visits to the sacred localities on the east of Jerusalem; and probably at that part of the road where it crosses the Mount of Olives, and descends the western slope, "at the descent of the Mount of Olives,"—as the sacred narrative expresses it—we may place the scene which comes next in this day's history, wherein "the whole multitude began to rejoice and praise God, saying, Blessed be the king that cometh in the name of the Lord."

It is probable that the exciting cause of this sudden and enthusiastic outbreak on the part of the multitude was the magnificent sight which burst upon them as they turned the summit of the mountain. Bearing in mind the situation of the Holy City, as I have described it to you, with the Mount of Olives on the east, with the narrow valley of Jehoshaphat intervening, and recollecting, too, that in the time of Christ, Jerusalem was not, as now, in ruins, but glorious in the majestic structures wherewith Herod had adorned the city, and especially in the temple which crowned Mount Moriah, one can imagine, without having visited the spot, the enthusiasm which must have filled the hearts of that multitude, who, surrounding their King, caught the first sight of His splendid metropolis from the summit of the Mount of Olives.

The view of Jerusalem which most impressed my eye and gratified my imagination was that which was afforded in my walks over this part of the Mount of Olives. You stand at one point—that probably where the multitude shouted—about 200 feet above the highest part of the Holy City, and so near as almost literally to overlook it. For I may be permitted to



observe, that the valley of Jehoshaphat is not so wide but that you can not only see, but *hear* distinctly across it. I recollect perfectly on one occasion listening to an Arab woman who stood near the wall of the Mosque of Omar, shouting, and, by means of these shouts, giving information to certain of her fellows, who were in the village of Siloam, on the opposite side of the valley, and who in turn replied to her in the same manner.

No wonder that the multitude, who, after all, did not really know their King, whose hosannas they so loudly uttered—no wonder, I say, that those who looked upon our Master with worldly expectations of His glory and triumph, should have been fired to the highest pitch of enthusiasm, as they turned the summit of Olivet, and saw before them the magnificent capital of Judea, with its temple, the city, and the nation's glory, blazing with gold and fair marbles in the bright rays of the morning's sun!

By the time that the shout of Hosanna had died away, and our Master's vindication of His right to receive, and His disciples' duty to render, regal homage had been uttered, we may imagine that the

procession had passed on to a point in the road still farther down the mountain, where JESUS WEPT over the melancholy fate of the loved but ungrateful city. At this day the identical spot is pointed out, defended by that loving tradition which has not suffered even the minutest event in Christ's history to pass without an effort to preserve it in the imperishable and sacred soil.

But let us dwell for a moment on the fact that Jesus wept over Jerusalem. How inexpressibly affecting is the scene! and how, in addition to His love for those whom He would have saved if they themselves had been willing, does it tell of the mysterious character and mission of our Master! What king of merely mortal mould joins tears with triumph, sighs with the shouts of admiring multitudes, and makes his coronation day the occasion of mournful lamentation? Doubtless, had the Saviour of mankind been but man, He had not only entered Jerusalem to-day with more imposing signs of triumph, but he had reserved His tears for other times. But the triumph of Jesus is ever accompanied with tears; and the shout of joy which even at this hour angelic hosts utter to the

honour of their and our King, is accompanied with the penitential sorrows of the contrite sinner. There is joy in heaven—the joy which tells that Christ is King; but it is joy over one sinner that repenteth.

But, without permitting our thoughts to dwell on this remoter application of the scene before us, let us remember that His triumph on this day was the first step, as it were, in the path which led him, meek and lowly still, to the Cross. It was no worldly triumph, but an event whose consummation was to involve the people of Israel in the murder of their own Messiah. And as the King of Zion, a king whose crown was to be thorns and whose throne the cross, looked upon the city which for ages had been the chosen dwelling-place of God in type, but which was about to reject their God when, in reality, he came according to prophetic words—as He looked upon the metropolis of a people who had sealed their own doom in their faithless rejection of their promised Deliverer, He wept, saying, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thy eyes.” And then foreseeing, in His omniscient glance, the

Roman legions already surrounding the city, He foretells in words which, as we well know, were in their time fulfilled to the letter: "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee."

#### CHRIST'S KINGLY ENTRANCE INTO JERUSALEM.

The next record we have is the entrance of the procession into Jerusalem and the temple.

At this day there is to be seen, in the eastern wall of Jerusalem, a double circular archway of Roman construction, which is called "THE GOLDEN GATE." It is now blocked up, and a popular tradition exists that the Mahometans believe that Christ will yet enter in triumph through that gate into the temple area. It was formerly opened on this Sunday, and is thought by some to be the site of the gate by which, as on this day, the King of Zion entered into Jerusalem. Be all this as it may, here, at this place, once covered by the temple and its hallowed precincts, now desecrated by

the Mosque of Omar and its enclosure, terminated the procession which we have followed from the farther side of Olivet, starting from the village of Bethany.

In the temple did Jesus pass the remainder of this day, healing the sick, casting out the buyers and sellers, vindicating the right of the children to praise Him, and blessing them, and all who, in childlike temper, cry, "Hosanna to the Son of David," saying, "Out of the mouths of babes and sucklings Thou hast perfected praise."

"Childlike though the voices be,  
And untunable the parts,  
Thou wilt own the minstrelsy,  
If it flow from childlike hearts."

In the same holy place did He receive those Greeks who, through Philip, desired to see and hear Him; and here also was heard, on this day, the Voice from Heaven declaring God's glory in all that had been or should be done by the Son of Man. "And when he had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve."

With this record the events of Palm Sunday close. He who in the morning entered the city with a shouting multitude, leaves it, with His twelve disciples, and returns in quietness across the Mount of Olives to Bethany. What had become of His enthusiastic followers of the morning? Who ever heard of a king so soon and so completely deserted? We shall not master the *full* instruction of this day's incidents if we only learn to mistrust popular favour. Let us add to this, the further and deeper lesson, that the King of Zion is no earthly monarch, nor His kingdom of this world.

The Holy Church, the Zion of God, is now the metropolis of Christian Israel. Let us beware lest we, Christ's disciples, mistaking His true character, follow Him zealously in the morning of our career, and forsake Him, when we have found that His kingdom is other than we expected.

There is warning as well as instruction in the record that He who in the morning entered Jerusalem over the palms and garments of an enthusiastic multitude, "when eventide was come went out unto Bethany with *the twelve.*"

# Monday before Easter.

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Christ Vindicates the Temple from Profanation.





## II.

## MONDAY BEFORE EASTER.

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THE SACRED LOCALITIES ON THE EASTERN SIDE OF  
JERUSALEM.

Introduction—The Church of the Ascension on Mount Olivet—The Cave of the Creed—The Place of the Lord's Prayer—Where Jesus Wept—The Tombs of the Prophets—The Jewish Cemetery—The Tomb of Jehoshaphat—The Pillar of Absalom—The Cave of St. James—The Tomb of Zechariah—Bridges over Kedron—Large Stones in the Temple Enclosure—Mahomet's Column—Mahometan Cemetery—The Golden Gate—Place of St. Stephen's Martyrdom—Tomb of Blessed Virgin Mary—Conclusion.

ON certain days in this week, the localities which are specially associated with our Master's sayings and doings are expressly mentioned in the Evangelical Records. On other days, however, we have only a general statement to guide us in conjecturing the places which may be connected with His movements. This is the case with Monday before Easter. All we know is that our Lord came from Bethany, where He

lodged last night, to the Holy City, and spending the day within the precincts of the Temple, from whence He cast the buyers and sellers, retired from the city at even.

Left to myself then as to the selection of localities to be noticed in this Lecture, I shall propose to you to continue our survey, begun in yesterday's Lecture, of those places and objects of interest on the *eastern* side of Jerusalem, between the city and the village of Bethany, over and among the sites of which Christ and His disciples must have passed to-day.

From an expression in yesterday's narrative, one might be led to think that during the earlier part of this melancholy week, our Divine Master took a farewell survey of these places in and about Jerusalem, which had been so familiar to His eye. St. Mark says, "When He had looked round about upon all things, and now the eventide was come, He went out unto Bethany." "Looked round about upon all things!" This expression may not have arrested your attention; and it may possibly be that I give it a meaning not so much warranted by its intrinsic authority, as taken from personal recollections of the

eager gaze with which, at my own farewell of the Holy City, I sought to take in all things round about me. "He looked round about upon all things!" as if human feeling were asserting its rightful claim at the threshold of His mysterious Passion. As if He would feast His eyes upon the well known places which were associated with years of loving toil in their behalf for whom He was to die. "He looked round about upon all things!" as if by the very instincts of pure imaginative sentiment, He would, ere the dark days should come when the perturbations of His Passion would prevent it, fix in His memory by one long, steady, all-embracing glance, the fair picture of Jerusalem and its vicinity! As if He were doing what many, who have been permitted to visit the same holy spot, have since done, when compelled to bid farewell to the City of God, they have sought to give new life to impressions already made, by taking one broad survey of the mysterious panorama. We may therefore reasonably believe that the walk from Bethany to the Holy City this morning, and the return by the same road this evening, was not accomplished without all the points of then existing interest,

lying on the eastern side of Jerusalem, having been taken in by that Eye which we are expressly told “looked round about upon all things.”

Relying upon your recollection of the brief description of the general topography of Jerusalem, and the adjacent valleys and hills, which I laid before you in the last Lecture, you will be prepared to understand that the localities on the eastern side of the city must be connected with the Mount of Olives; the valley of Jehoshaphat, the brook Kedron, and the side of Mount Moriah facing the Mount of Olives.

We may suppose our Master, on this morning, after leaving Bethany—the traditional localities of which have been noticed before—to have crossed the central summit of the Mount of Olives; and here the first object of interest which, at this day, strikes the Christian traveller, is the ruins of the CHURCH OF THE ASCENSION, marking the place whence our blessed Master ascended up on high.

The Mount of Olives is an irregular hill, about 2650 feet above the level of the Mediterranean Sea, and 416 feet above the bed of the Kedron. The greater irregularities of its summit reduce themselves

to three more prominent ridges, making, so to speak, three summits. Near the central one crosses the most direct footpath to and from Bethany, along which I suppose our Master to have passed this day. From this central summit it is believed that our Divine Lord, when His weary journeys were ended, and He had died and risen again for those whose nature He had assumed, sought His everlasting dwelling-place, by the bright pathway that leads to the right hand of God the Father.

Near the ruins of the Church of the Ascension are a mosque and minaret, the Mahometan keeper of which has the key to the locality so dear to Christian tradition. It must not surprise you to find that this token of Christian subjection to Moslem domination is so prevalent, and that the yoke of the Infidel is manifestly galling to the Christian's neck. Not upon Mount Olivet only does the Mahometan show his rule; and the disciple of Christ wait the pleasure of a follower of the False Prophet, before he can enter the place associated with the recollection of Jesus. At the Holy Sepulchre itself, a Turkish guard bears the keys of the church, and keeps irreverent watch

within the very walls of the sacred edifice. Nay, everywhere the Crescent tells the Christian traveller that he is under the authority of unbelievers. The Mosque of Omar occupying the temple area—the gates of the city closed at midday on Friday, the Mahometan Sabbath—all these and many minor, but even more galling evidences, declare that “Jerusalem is trodden down by the foot of the Gentile,” even of the Gentile who bears as little love to the Christian as he does to the Jew. And then the almost incessant cry of the defying shibboleth, “There is but one God, and Mahomet is his Prophet,” follows you even when you shut out appeals to the eye, and through the avenue of the ear compels you to feel that you are among strangers indeed, and tells you how hateful a thing is truth mixed with falsehood. One God there is, and only one, but Mahomet is no prophet of God. There is but one God—Father, Son, and Holy Ghost; and Jesus, the incarnate Son of God, is the only Prophet who hath brought life and immortality to light through the Gospel.

In that blessed Gospel alone shall we find the full realization of our fresh and living thoughts of Jesus.

If we seek Him amid the physical memorials of His sojourn upon the earth, we shall find enough, indeed, to remind us of Him, but not enough to satisfy the heart. Desolation, and the signs of a scoffing and insulting enemy, are connected with even the holiest places in the Holy City.

“The sun now rises on the minaret,  
And desolation lingers o’er the walls,  
Where angels once, like its own mountain band,  
Stood round Jerusalem ; through that blest realm  
Scarce doth a sacred track unharmed remain,

“But in THE LIVING PAGE Thy steps abide,  
Fresh as of yesterday.”

But let us resume our description of the locality marked by the Church of the Ascension.

Upon entering the enclosure into which the key in possession of the keeper of the mosque admits you, you find a paved court open to the sky, around which are the altars of the different bodies of Christians who cluster about the Holy City and its neighbouring objects of pious veneration. In the centre of the court is a small circular building, surmounted by a cupola, within

which is a Mahometan niche for prayer; and before this the rock from which the tradition affirms our Blessed Lord ascended to heaven. In the rock is shown the impress of a foot, which the humbler class of pilgrims regard with a portion of that veneration which has consecrated so indiscriminately, places and objects in the Holy Land, and led to more universal scepticism on the part of other visitors than perhaps historic truth justifies.

I suppose that most travellers from our country feel, what some have expressed in their writings, the strongest contempt for the superstition of those who can believe in the authenticity of such memorials as that to which I am now alluding. For myself, whilst I declined on the spot, and still decline, to accept of a *sentiment* instead of an argument, or to be overpowered by the solicitations of a loving imagination, where the determination of a cool judgment, weighing historic authorities, ought to prevail; nevertheless, I will confess that I never felt *contempt*, even when I saw the warm kisses of affectionate devotion bestowed on the least authentic memorials of Christ's presence on the earth. I mean that this was not the precise



emotion excited in my mind, because, not to mention other reasons, I always thought that most of these minor memorials were designed originally, not for the encouragement of the affectionate regard which is now paid to them, so much as to teach *the facts* of Christ's history, in which all Christians agree. Did I think that wicked men originated, out of sheer fraud, and for purposes of deception, many of the traditionary memorials which are to be found in the Holy Land, I might agree with those who express their indignation. But I have accustomed myself to believe that many of these objects or places were selected, if not with older traditions to support them, at least with the good end of keeping in memory, by appeals to the eye, those affecting events which, in the reading of the Sacred Scriptures, impress us through the ear. And when one remembers the infinite multitude of unlettered pilgrims, who, from all quarters of the earth, have visited the Holy City and its vicinity, and who have been edified to their soul's good, by the recital, at each of these sacred localities, of the undoubted facts connected with the life and death of Jesus, which are identified with these memorials;

when one remembers how many who could never read a line, have, after a systematic visit to the appointed list of holy places and objects in and around Jerusalem, returned to their distant homes with hearts kindled with love to Him who suffered, died, rose again, and ascended to heaven for them; he will pause before he affixes upon the originators of these memorials a deliberate intention to deceive—he will rather be glad to adopt the more charitable theory which I suggest, that the intention originally was not to affirm that the foot-print, for example, in the rock on the top of Olivet, was actually left there by our Lord when he rose towards heaven, but that this was the site where the glorious fact occurred; and that here, at this very foot-print, the devout Christian pilgrim might localize and render more fervent his grateful thoughts and meditations connected with the stupendous event.

The next object of interest after leaving the Church of the Ascension, and which is part way down the Mount of Olives, is a place called the CAVE OF THE CREED, a subterranean chamber, sunk in the rock, and now in ruins. It is oblong in form, with six niches

on each side. This is the spot where, it is said, our Master taught His apostles that summary of the Christian Faith "whose sound has gone out into all lands," and the profession of which has been heard "to the ends of the earth."

As my object in these Lectures is to tell you what sacred sites actually exist, and attract the Christian visitor to Jerusalem, I will pass on with the remark that whether it was here or elsewhere in this vicinity that the Apostles learned their Faith, that Faith itself they certainly received from the lips of their and our Lord, to be the comfort and the glory of the Christian Church. Doubtless, along the paths which lead over and around Mount Olivet, and which were so often frequented by our Master and His chosen disciples, He taught them the mysterious Name into which all Christian Faith resolves itself, and against which the gates of hell shall never prevail. Doubtless, here, as in other places, did the Apostles learn the new Faith which, involving the knowledge and love of FATHER, SON, and HOLY GHOST, was to be preached, as it has been preached, unto all nations, beginning at Jerusalem.

The next point of interest I shall mention is still farther down the mountain, and is designated as the spot where Christ taught His disciples the LORD'S PRAYER.

Now, on the theory that, even where there was no historic traditionary authority to fix localities, good men of olden time associated great and undoubted facts with selected places, not to impose on the credulous, but to inflame the devotions of all, we may account for the proximity of this locality to that just mentioned, by the affinity of the subjects. Besides, doubtless our Master did instruct in prayer as well as in faith, in devotion as well as in doctrine, those with whom He so often walked, amid the olive-covered sides of this holy mountain.

Oh that this prayer, which ascends daily from Greek and Latin, from Heretic and Catholic, and which has been associated with this locality by those who differ widely in their feelings, might be heard! Oh that the spirit of Christian union might come down in answer, for His sake who taught the blessed words, and who died that all who name His name should live as sons of God, and brethren in the one household of faith!

It is a worthy act, in my opinion, to associate with any spot a prayer wherein all hearts may join—which makes brethren of all men who truly offer it—which gives us a right to kneel, and say to the great God, “*Our Father*, who art in heaven !”

The next place of interest which follows the last, is that to which I alluded yesterday, when dwelling on the instructive and affecting scene of CHRIST’S WEEPING OVER JERUSALEM. It is the spot where our Lord is thought to have bewailed the inevitable fate of the Holy City, whose destruction He predicted amid bitter tears for His people’s infatuation.

The next locality, which is within a few hundred yards of the southern summit of the Mount of Olives, is a sepulchral excavation, called the TOMBS OF THE PROPHETS. You enter by a long gallery, leading into a hall twenty-four feet in diameter, from which are *three* passages, communicating with *two* semicircular galleries, the outer one of which contains niches for corpses. These excavations in the rocks for burial purposes surround Jerusalem on almost all sides. The hills are pierced ; and, as in this case, very extensive, and in some other cases, very splendid provisions are

made, for the interment of the noble as well as ignoble inhabitants of the city.

Still farther down the mountain, we encounter another object of interest in the JEWISH CEMETERY. Here, on all sides, your eye meets the small flat slabs, engraved with Hebrew characters, marking the cherished resting-place of the modern sons of Jacob. Their number is almost countless, and here in the valley of Jehoshaphat, and opposite the site of their ancient temple, many of our brothers of Israel, now wandering in distant lands, still hope to repose their weary limbs.

At the foot of the Mount of Olives, and near the dry bed of the Kedron, are *four* very remarkable sepulchral monuments, which present, at this day, one of the most striking features in the localities on the eastern side of the Holy City: they are known as the Tomb of Jehoshaphat, the Pillar of Absalom, the Cave of St. James, and the Tomb of Zechariah. They are all excavations in the precipitous rock.

THE TOMB OF JEHOSEPHAT has been nearly buried under accumulated soil, and presents only a handsome pediment above the surface of the ground.

The PILLAR OF ABSALOM, which is said to have been erected by the rebellious and unfortunate, yet loved and lamented child of David, is a monolith, cut out from the rock. (2 Sam. xviii. 18.) The Jews cast stones at it in passing to mark their detestation of Absalom's unfilial and rebellious conduct. The structure itself bears upon it traces of a mixture of Doric, Ionic, and Egyptian architecture. Whether these indicate its true origin, or were cut upon its solid front in after days, cannot be certainly determined.

The CAVE OF ST. JAMES, which is supposed to have been the hiding place of St. James between the Betrayal and the Resurrection of our Lord, is a sepulchral vault, with an antechamber with *two* columns in the front, of Doric order.

The TOMB OF ZECHARIAH is a pyramid of rock, bearing traces of Ionic architecture, and presenting itself as one of the most remarkable objects in this group of sepulchral monuments.

We have now, in our enumeration of points of interest, passed from the summit of the Mount of Olives to its base,—opposite to the lower BRIDGE, which, with one arch, crosses the brook Kedron, and

leads up to the eastern wall of the city and temple. If we cross the Kedron by this bridge, which is not far from the Pillar of Absalom, and ascend the precipitous sides of Mount Moriah, we come to the south-east angle of the enclosure of the Mosque of Omar, where are to be seen STONES OF ENORMOUS MAGNITUDE; so large, indeed, as to have led to the supposition that they formed part of the original substructions of Solomon's Temple. It is not, however, necessary for us to resort to this supposition, nor to that which identifies these stones with the remains of Herod's Temple; for the accounts of the enduring mason-work put into the erections and buildings of this part of Jerusalem, by order of Justinian, will enable us to explain the history of these stones which attract most travellers. I do not suppose that our Saviour's prediction, that "not one stone should be left upon another," need lead a Christian archæologist to doubt that the large stones in this part of the wall of Jerusalem, might belong to the time of the *second* or even of the *first* temple. Because, not to mention other explanations, our Saviour's prediction did not say that the stones once thrown down should be broken to



pieces, and never, by subsequent hands, built into the wall again. His prediction, even if it referred to the substruction of the enclosure, and not to the buildings of the temple, has been too perfectly fulfilled to admit of any doubt of the omniscience and divine authority of Him who spake the words.

Near the south-east angle of the wall, the traveller who is surveying all, even the minutest objects of interest on the eastern side of the city, will remark A PROJECTING COLUMN. I only notice it to say that a popular Mussulman tradition connects it with Mahomet, assigning it as his seat in the last day, when all nations shall be summoned for judgment to the valley of Jehoshaphat.

Below this column, and all along the eastern wall of the enclosure which surrounds the Mosque of Omar, the site of the ancient temple, you find the favourite BURIAL GROUND OF THE MAHOMETANS.

It is worthy of remark how Jew, Christian, and Mahometan attach mysterious interest to this valley of Jehoshaphat. Prophecy, interpreted in divers manners, seems to have led them all to connect this eastern side of Jerusalem with momentous events yet

future, and involving the eternal interests of mankind. And as one walks among the tombs of Mahomet's followers crowding the narrow ledge which surrounds the eastern wall of their mosque, and marks how the opposite side of the valley is filled with the graves of Israel's children, the mind cannot help being impressed with that sentiment of awe which is not destitute of a scriptural basis, and which seems to belong of right to the valley of Jehoshaphat.

There is a gate in the eastern wall of the enclosure of the Mosque of Omar, called the GOLDEN GATE, which, however, is walled up, and as I mentioned in the previous Lecture, is supposed by some to be the site of the gate by which our Lord entered the temple on Palm Sunday.

Another spot which I must not omit to mention is the PLACE OF ST. STEPHEN'S MARTYRDOM, which is pointed out on the pathway which leads down the side of Mount Moriah, from St. Stephen's Gate to the upper bridge which crosses Kedron and leads to Gethsemane.

There is a tradition which assigns the place of the holy deacon's martyrdom to the north of the city;

but, at this day, the locality where the soul of this saintly first-martyr went forth full of charity and in perfect peace to its reward, is on the precipitous side of the valley of Jehoshaphat.

The only other locality I shall mention is a subterranean chapel near the bridge over the Kedron, which is crossed by the path from the Place of St. Stephen's Martyrdom. This chapel, to which you descend by a flight of *sixty* steps, is on the eastern side of Kedron, at the foot of Mount Olivet, and near to the sacred locality of Gethsemane, which will be described in another Lecture. It is supposed to have been the BURIAL PLACE OF THE BLESSED VIRGIN MARY and her parents.

I do not recollect that there are any other material points of interest which ought to enter into a general survey of the objects of interest on the eastern side of Jerusalem.

Let me say, then, that among scenes which at this day pass under the names already enumerated, did our Master, on this Monday before Easter, walk, in His way from Bethany to Jerusalem, and on His return. Crossing the Mount of Olives by one of the

paths which make the distance between Bethany and the Holy City shorter than by the highway that winds around the more southern part of the Mount, He with His Apostles had full in view, not only the site of the Ascension, but all the other points on the Mount of Olives, and on the opposite side of the valley of Jehoshaphat, which have passed under our review. Winding His way down, and in His ominous words to the barren fig tree, giving His disciples, the Jewish nation, and all men, a warning to bring forth the fruit of a Holy life, as well as the goodly profession of their lips, He crossed the Kedron, and ascended to the temple, which then crowned the top of Mount Moriah.

Here, as we learn from the sacred narrative, He spent the day; and the chief act on record is connected with His vindication of the reverence due His Father's House, and His assertion of its true and acceptable use. In His authoritative expulsion of the buyers and sellers from the temple—which occurred also on yesterday;—in His declining to permit any man to even carry any vessel through the temple; and in His declaration, “My House shall be called of

all nations the House of Prayer ;” we, as well as they who saw and heard Him, perceive how true Godly zeal shows itself in reverence for the House, and in the offering of the devotions appertaining to God. If He, our Master, thus acted, is it not our duty and privilege to follow in His footsteps? Shall we love to dwell upon places and scenes consecrated by His Presence, and yet decline to take into our hearts, the spiritual teachings which belong to His holy words and deeds? Shall a Christian man cross the ocean to see the localities connected with Jerusalem, and return to tell what he has seen and felt, and he and they who hear him, neglect the teachings of their Lord whose Presence has given such attraction to the places over which He passed? Shall we follow Christ on this Monday, from Bethany, over Olivet and across Kedron, and up the sides of Mount Moriah, and never lay to heart what He said or did when He reached God’s Holy Temple? Let us give heed then to the words and deeds of Christ on this day. Deeds so full of zeal, and words so earnest, that His disciples recalled how it was written, “The zeal of thine House hath eaten me up.” It was irreverence to the House

of God which our Master's actions reproved—it was in order that all men might make God's House the House of Prayer, of holy worship, that his burning words were on this day uttered.

Let *us*, with Godly fear, yet with holy devotion, repair to the Churches of our God and Saviour. For His honour and for our soul's health, let us seek the courts of the Lord's House. Let not the cares, and trials, and follies of the outer world be brought within the sacred precincts consecrated to the faith and worship of the Triune God. Let the Presence and the Glory of Him who hath redeemed us by His blood, be the deep and ever-living attraction of the House of Prayer, the place where *He* is worshipped who promised, “Where two or three are gathered together in My Name, there am I in the midst of them.”

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# Tuesday before Easter.

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Christ's Farewell Instructions to the People.





### III.

## TUESDAY BEFORE EASTER.

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### THE SACRED LOCALITIES WITHIN THE WALLS OF JERUSALEM.

Introduction—The Walls and Gates of Jerusalem—The Quarters into which the City is Divided—The CHRISTIAN Quarter, containing Church of the Holy Sepulchre, Greek and Latin Convents, and Residence of Anglican Bishop—The ARMENIAN Quarter, containing the Tower of David, Anglican Cathedral, Prussian Hospital and Dispensary, the House of St. Mark, Armenian Convent of St. James, and the Leper's Huts—The JEWISH Quarter, containing the Synagogues, Place of Wailing, and Ancient Arch—The MAHOMETAN Quarter, containing the Bazaar, Ancient Bath, House of Simon the Pharisee, Pool of Bethesda, and Via Dolorosa—Christ's Instructions on this Day—Conclusion.

WE have already presented a concise description of the situation of the Holy City, and the relative position of the surrounding valleys and hills, whilst following out the Evangelists' allusions to our Master's approach to Jerusalem, on the Sunday before Easter, and dwelling upon the fulfilment of

Zechariah's prophecy as to His "meek" yet kingly entrance into Zion.

Yesterday, although the inspired references to the specific movements of our Lord were brief, yet there were topographical hints enough to show that the Mount of Olives, the valley of Jehoshaphat, and the contiguous portion of Mount Moriah, were specially marked by His Presence. Accordingly I ventured to combine with the characteristic instruction of the day, a notice of the localities of interest on the *eastern* side of Jerusalem. Guided by the same plan, I shall now endeavour to see with what places the sacred historians connect the presence and teachings of Jesus on this Tuesday before Easter; in order that we may decide what local descriptions, in connexion with appropriate practical reflections, shall be attempted in the present Lecture.

There are direct allusions to several topographical points, in our Lord's movements on this day. Let us begin with the first in order.

St. Mark says, "In the morning" (that is, of Tuesday before His Crucifixion) "as they passed by, they saw the fig tree dried up from the roots." You

recollect that yesterday we had the statement of our Master's encountering this fig tree on His way from Bethany to the Holy City, and pronouncing His anathema upon it, that it might stand for ever a memorial of God's hatred of profession without practice. Of course, then, He must have passed this morning along the same road by which He approached Jerusalem yesterday. It is highly probable, therefore, that our Lord and His Apostles spent last night at Bethany, although the fact is not expressly stated in the Inspired History.

If we assign the locality of this fig tree, as we have reasonable authority for doing, to one of the districts of the Mount of Olives, we can understand perfectly that the scene with which this morning's record opens, is to be laid upon that mountain.

I am reminded by the use of this term "mountain" to make a remark, by way of caution, lest we form too exaggerated an idea of natural objects, and also of distances, in the Holy Land. It was stated yesterday that the Mount of Olives, which is higher than "the holy mountains" on which, as David sings, the foundations of Zion rested, was about 2650 feet above

the level of the Mediterranean Sea. I should not be surprised if a visit to Palestine should modify, in some degree, the expectations of those who have accustomed themselves to estimate height and distance by the amiable measuring line of a Christian imagination, rather than by the more rigid standard of topographical accuracy. This remark applies especially to American Christian travellers. For to those who have grown up amid the natural scenery of our own country; who have formed their ideas of lakes, and rivers, and mountains, amid our northern inland seas, or our central and western ridges, and our broad, deep streams; it will be strange indeed if the Lake of Galilee, the mountain of the Lord's House, and Jordan, that "overfloweth all his banks all the time of harvest,"\* should satisfy their loving fancy. They who associate a nation's territory with our own glorious heritage, which counts its borders not by acres, but by thousands of miles, cannot fail of disappointment when they pass through the territory of Israel.

If you make your standard of a people's home, this

\* Joshua, iii. 15.

fair land which God has given us for a dwelling-place, and which greets the morning sun amid the ceaseless roar of the Atlantic breakers, and after challenging him all day to shine upon a single acre which owns an alien's authority, bids him farewell as he goes down amid the waters of *her own* Pacific, how shall you realize that the little strip between Jordan and the sea westward, and from Dan to Beersheba, is the home of the people who have made the world vocal with the recital of their glory and their shame?

It is important, then, to one who visits Palestine, that he should form his ideas of the natural features of the country by the investigations of the topographer, whilst, at the same time, he places no restraint upon the associations and suggestions of an enlightened Christian imagination. But let us return to the subject of our Lecture.

We were speaking of the Mount of Olives as the scene of the conversation between Christ and the Apostles, respecting the withered fig tree, with which the record of this Tuesday before Easter opens. To the exclamation of astonishment which burst from the Apostles, and which seems to have been communicated

to Christ by St. Peter, He instructs them in the nature and Power of Evangelical Faith. "Have Faith in God," is the seemingly abrupt reply; and then He adds, "For verily I say unto you, that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

"THIS mountain"—of what mountain did our Lord speak? THE MOUNT OF OLIVES, upon which, as I have shown you, the scene must be laid. And now, although we may have never noticed this minute circumstance, seeing that our Master's words would convey the doctrine of Faith's power, if we suppose that no reference to any specified mountain was had; nevertheless, since His precise words are, "whosoever shall say unto *this* mountain," it is not unsatisfactory to a critical reader of Holy Scripture to have a reasonable explanation of the emphatic pronoun. I am not so sure, however, that our Master's words were unintentionally descriptive. We should be cautious in thinking that any single word of Him

who spake as never man spake, is superfluous; or that the most penetrating wit of man can exhaust the full meaning of His mysterious declarations. It may only be our impatience, our poverty of intellect or spirit, which leads us to pass over, as unimportant, even such seemingly extemporaneous remarks as "whosoever shall say unto *this* mountain." One thing is quite evident, most Christian people have considered that this entire conversation between Christ and His Apostles, has no reference whatever to other than apostolic or inspired men. And yet our Master did not say, "Whosoever of you Apostles, or of my inspired and miraculously endowed followers, shall say"—but "*whosoever*," without limitation as to persons, without limitation as to time. Whatever He meant by "Faith," one thing seems to be certain, that "*whosoever*" has "Faith" has share in this promise of mysterious and mystery working power.

Does any one wish to ask, "Do you believe in the possibility of working miracles since the days of the Apostles?" If it were my object to lecture on that subject, I would like to say something on that very point; but it is quite enough to answer now, that where

there is no *Faith* there can be no claim to a share in the words of Jesus, which he spake on Olivet. But is the inquiry made, "Have we no *Faith*?" I answer again, if these be the last ages of the world, and near to the Second Coming of the Son of Man, as many affirm, then Christ himself has intimated a doubt of our having Faith, notwithstanding our professions, for His words are, "When the Son of Man cometh, shall He find Faith on the earth?"

But, leaving this doctrinal topic, let me return to the topographical point of "*this* mountain" being the Mount of Olives, and not any other mountain, or no particular mountain at all. Is there not something remarkable in the fact, that long before this declaration of Jesus, an inspired Prophet had uttered words which seem to tell of the Mount of Olivet being removed? Our Master's words, "Whosoever shall say to this mountain, be thou removed, and be thou cast into the sea," seem to connect themselves by a verbal similarity, if there be no profounder bond, with the remarkable prophecy of Zechariah (xiv. 4), "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, on the east, and



the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

I shall not detain you, however, with any farther observations of a theological kind, which would lead us too far from the precise object which must occupy us to-day.

The next topographical allusion in the Inspired Record, which determines Christ's movements on this day, is that in the twenty-seventh verse of the eleventh chapter of St. Mark's Gospel: "*And they come again to Jerusalem.*" We find our Master, then, *in* the Holy City; and this leads me, as the special subject of this Lecture, to offer you a brief description of the localities of interest WITHIN THE WALLS OF JERUSALEM, which attract the Christian traveller.

Let me first state, that *the walls* which enclose the modern city of Jerusalem, are about three hundred years old, having been built by SULIMAN I., near the middle of the sixteenth century (1542). They are from twenty to seventy feet high, and from

three to ten feet broad, furnished with towers and gates ; and enclosing in their irregular course a circuit of about two and a half miles.

It is quite possible that with modern appliances for the conduct of war, the walls of Jerusalem would not be considered a formidable object in military operations. They are, however, by no means contemptible, and, for all purposes of Syrian warfare, I should suppose them quite adequate for defence, as they certainly are for preventing ingress or egress after the hours appointed for closing the gates.

The traveller in the East soon learns to feel that it is not a mere matter of personal convenience to himself, whether he shall arrive before or after sunset at most of the walled cities of Syria ; for a night *outside* the walls of some of these places, might involve not only great discomfort but some peril.

The modern city occupies scarcely half the area of ancient Jerusalem, and large portions of the Holy Mountain, which were once covered with the abodes of the nobles and priests of Israel, are now desolate, or fields cultivated for wheat or olives, according to the prophetic words—"Therefore shall Zion for

your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Micah iii. 12; Jer. xxvi. 18; Isaiah lxiv. 10.

It was on the second day after our arrival in the Holy City, that, in company with a friend, but without any guide, I walked round the entire city, outside the walls. I may as well remark, that, if any one will study the accurate plan of Jerusalem which was made by the Royal Engineers connected with the ordnance department of the British fleet which visited Syria in 1840, he will scarcely feel himself "a stranger in Jerusalem" should he visit Palestine. And if, with this accurate plan, he should connect the descriptions contained in Mr. Williams's masterly work on the Holy City, there will be secured a feeling of independence of local guides which will materially promote the comfort and profit of a residence in this most interesting place. For whilst I suppose it to be strictly true of most cities, which depend for their attractions upon the recollections of the past, it is eminently so of Jerusalem, that the traveller who has filled his heart

with these recollections is often embarrassed by the professional services of the worthy class who act as guides to the various localities; finding them, as Wordsworth pleasantly describes the shepherd's boy—

“Something between a hindrance and a help.”

It becomes, therefore, a matter of real importance to the Christian traveller, to have filled his mind with accurate and not merely popular descriptions of the Holy City and its environs, so that he may be free to please himself in regard to localities to be visited, and also as to the frequency of his visits. For, indeed, it is quite impossible for any one to realize, at the first visit, that he stands on soil consecrated by the presence and blood of Jesus. It seems as if there must be an adaptation of the very eye before it can take in that view which shall give a fair impression to the mind of the mysterious objects. And the heart itself must be prepared and enlarged by godly prayer and frequent meditation to receive the great thoughts which clamour for admission as it feels that

“Here JESUS sat, there stood, here kneel’d in prayer,  
Here was His cradle, there His sepulchre.”

I take pleasure in confirming these expressions of personal experience by the higher authority of the English writer to whose works I referred a moment or two ago. “The truth is, the events transacted here, are so great, in every view, that the mind cannot at once grasp them; but is, as it were, stupified by the effort. It takes time to realize the truth, that this is the home of Scripture History, the cradle of the Christian Church. But the feeling of attachment to the Holy City and its sacred localities will soon be formed, and will be deepened by time to a calm satisfaction, a peaceful resting in it, as the home of one’s affections, which no other spot on earth can impart. For there is a halo about Jerusalem, an atmosphere which one drinks in, not only in the mountains around, but even amid its crumbling ruins, which has an untold charm.”

But, returning from this digression, let me say, that the walls round the modern city of Jerusalem seem to be built of stones so different in size, as plainly to

indicate that the materials of older structures were largely used by the Saracen masons. The walls do not enclose an exact square, yet we shall be sufficiently accurate, if we consider them as facing the points of the compass; and it may aid you to comprehend the notice of the gates, to which I now pass.

In the north wall, which extends towards the Kedron, across the level tract to the north of Mount Zion and Moriah, the principal gate bears the name of the Nablous or DAMASCUS GATE. Through this the traveller passes out on his journey to Samaria, Galilee, and Upper Syria. In the east wall, which faces the valley of Jehoshaphat and the Kedron, and near the enclosure of the Mosque of Omar (the site of the ancient temple), is ST. STEPHEN'S GATE, so called from its being near the place of St. Stephen's martyrdom. It also bears the name of St. Mary's Gate, from the fact that the pathway from it, leads to the tomb of the Blessed Virgin. It is through this gate you pass down to the valley of Jehoshaphat and across the Kedron to the Mount of Olives. In the *south* wall, which runs across a part of Mount Zion, is the Gate

## CHURCH OF THE HOLY SEPULCHRE. 81

of David, or ZION GATE; and on the *west*, the JAFFA or HEBRON GATE—the principal gate of the city—through which travellers from the sea coast enter Jerusalem.

I have mentioned these gates—without, however, giving all their other names—in order to this further remark, that if you suppose Jerusalem, as at present existing, to be divided into four parts by lines drawn from the north, or Damascus, to the south, or Zion, Gate, and from the east, or St. Stephen's, to the west, or Jaffa, Gate, you will have a sufficiently accurate idea of THE QUARTERS, as they are called, into which the Holy City is divided, and in which the different classes of people who inhabit Jerusalem, chiefly dwell. These quarters are styled, respectively, by the names of the *Christian*, *Armenian*, *Jew*, and *Mahometan*.

The first, or Christian, quarter, occupies the north-west division, and the chief object of sacred interest here, as indeed the great point of interest in the city itself, is the CHURCH OF THE HOLY SEPULCHRE; the description of which, however, must be reserved for its more appropriate place at a future stage of the Holy Week.

There are also here the GREEK AND LATIN CONVENTS, in the latter of which, most Protestant travellers, in past days, have been accustomed to reside during their sojourn in Jerusalem. It is still open to all who choose to share its hospitalities, for which justice as well as charity requires a compensation or gift; although there are at the present day, more strictly secular places for the accommodation of visitors. The only monasteries or convents in which, during my sojourn in Syria, I resided, were those at Sidon, Ptolemais (the modern St. Jean d'Acre), Mount Carmel, Arimathea, Bethlehem, and Nazareth. And I only record a fact of personal experience when I state, that a cordial and Christian welcome was always extended; and that, so far as I could see or hear, the inmates of these buildings were good men, worshipping God after the manner of their fathers. I do not except the monastery at Arimathea, which has the reputation, I believe, of not being very hospitable; but bearing a letter from the benevolent Community at Mount Carmel, which was voluntarily given us before leaving that place, there is nothing in my personal experience at Arimathea, which need



seriously qualify the general expression of satisfaction and reminiscence of good-will connected with my sojourn in the monastic establishments of the Holy Land. In thus alluding to the fraternal hospitality of the monasteries of Syria, I designedly omit any controversial remarks on the doctrinal and practical subjects which disturb the union of the various branches of the One, Holy, Catholic Church.

I suppose that a traveller in Palestine, wet, and cold, and hungry, after a weary ride, may be permitted, without stopping to discuss doctrinal points, to rejoice that he has before him the prospect of spending the night within the massive walls of one of the houses of the Brethren of St. Francis, instead of passing it among the indescribable discomforts of a Syrian hovel.

Within this quarter of the city is the RESIDENCE OF THE ENGLISH BISHOP, a fact which it gives me pleasure to mention from recollections of the most agreeable character connected with the Christian courtesies and kindness of Bishop Gobat and his amiable family.

As the name of this prelate has lately been brought

before the Christian public in England and this country, in consequence of alleged interference with the Oriental Church, by ecclesiastical efforts connected with the exercise of his Episcopate, I shall take the liberty of saying that, whilst I entertain no confidence in the ecclesiastical principles on which his Anglo-Lutheran Episcopate was originally erected, and am prepared to witness results which partake, in some measure, of the questionable elements which enter into the foundation of the mission; I met with no one, in the course of my travels, whose heart seemed more evidently in earnest for the extension among men of the Gospel of our Adorable Redeemer. Bishop Gobat's labours in season and out of season, his interest in schools and hospitals, and his appeals to Christian effort, made from the pulpit and at missionary meetings, bear unequivocal testimony to the transcendent purity of his intentions. I must leave it, however (where, in my opinion, the decision ought to be left), to his equals in office, to say how far these intentions have been marred by the practical exercise of his anomalous Episcopate.

The second division of modern Jerusalem is called

the ARMENIAN QUARTER, and occupies the southwestern corner of the city, and is chiefly the residence of the Christians of the Armenian branch of the Church.

The first object of interest in this quarter which I shall notice, is the magnificent CASTLE OF DÁVID, forming part of the present citadel. Length fifty-six feet four inches on the east, and seventy feet three inches on the south-south-west. This is one of the most remarkable objects in Jerusalem, from the massive and perfect character of its masonry, being a part of the fortifications erected by Herod the Great, which Titus, after the capture of the city, reserved for the troops which he left to guard it.

The next locality within the Armenian quarter of Jerusalem, is the CATHEDRAL CHURCH OF THE ENGLISH BISHOP, erected upon Mount Zion, on the site of Herod's Palace, and nearly opposite the Citadel of David.

As an illustration of the fearful changes which have passed over this hill of Zion, "fair in situation, the joy of the whole earth," as David was wont to sing, I would observe that in digging for the foundation of

the Cathedral it was necessary to go down thirty feet, through the ruins which centuries of desolation had accumulated, before the workmen reached the original rock. Ruin after ruin has fallen, until now what seems to be the surface of the ground, is only a memorial of the manifold changes and chances which have befallen the Holy City.

In this Church on Mount Zion there is service in English on Sunday morning, and in German on Sunday afternoon; and, I am happy to add, a daily service in Hebrew at an early hour in the morning. I account it a heartfelt pleasure that during my residence in the Holy City it was my privilege to join with the little flock of converted Hebrews and others, who daily met for worship at the early morning service on Mount Zion.

There are also in this quarter, the HOSPITAL AND DISPENSARY which, sustained by the munificence of the King of Prussia, are served by the effective and exemplary ministration of the Lutheran Sisters of Charity, known as Protestant Deaconesses. This organization, which employs systematically the services of earnest-minded and prudent women, in the

care of the sick and destitute, has received, from all quarters, the greatest encouragement, and has extended even to our own land, as well as through many parts of Europe. So that whilst we of the Anglican and American branches of the Catholic Church have been engaged in suicidal controversy and domestic suspicions as to the tendency of plans for securing the more effective co-operation in Christian good works of the Church's daughters, a fraction of Protestant Christendom has accomplished the work to our shame; and made the desolate places of Zion to rejoice and shout for joy.

Without more systematic and concentrated effort, we shall do little toward removing the miseries and destitution which are accumulating among the poor and sinful within the very shadows of our Churches. When He, who shall judge us at the last day, shall say, "I was a hungered and ye gave me no meat, thirsty and ye gave me no drink, naked and ye clothed me not, sick and in prison and ye visited me not," what sort of reply will it be to say "We were intent upon keeping off all tendencies to superstition, and therefore we resisted all efforts to more efficient

organization of men and women for purposes of systematic co-operation in works of charity and mercy !”

There is also to be seen in the Armenian quarter the site of the HOUSE OF JOHN, SURNAMED MARK, where St. Peter knocked after his rescue from prison, and the gate of which Rhoda, the damsel, opened not for joy. They thought it was the *spirit* of the fearless Apostle, and that his body had fallen beneath the fury of the sycophantic governor; but God had further use for the body as well as spirit of St. Peter; and it was not till many years after, and in a distant place, even beside the banks of the yellow Tiber, that the spirit of the Apostle knocked at the celestial mansion, and was admitted into the company of the elect.

The most extensive building in this quarter is the ARMENIAN CONVENT OF ST. JAMES, in the richly adorned church of which is the place of the Martyrdom of St. James, the brother of St. John, and other memorials of the First and Apostolic Bishop of Jerusalem.

The only other object of interest is the row of

LEPERS' HUTS, which occupy a narrow space close by Zion Gate. You meet with the members of this afflicted community in your walks around the city, appealing to your charity through the eye as well as the ear.

The third or JEWS' QUARTER of the city embraces the south-east corner, extending from the Armenian division to the enclosure of the Mosque of Omar. Here, amid filth and desolation, live the descendants of those whose palaces once covered this mountain. In degradation, yet in faith indomitable, and close beside the walls of their ancient temple site, but with no temple, sacrifice, nor priest to bless them, you will find the chosen home of the modern sons of Jacob.

The chief objects of interest in this quarter are, the JEWISH SYNAGOGUES, the PLACE OF WAILING, and the ruins of an ANCIENT ARCH.

The SYNAGOGUES are poor, and without any external attraction. My visits were chiefly for the purpose of arranging the distribution of certain alms for destitute Hebrews, which had been intrusted to my charge.

The PLACE OF WAILING is a portion of the west wall of the enclosure of the Mosque of Omar, where very

large stones are to be seen, and which, like those at the south-east angle of the Mosque enclosure, have been referred to as remains of the temple substructions. Here, on Friday, and at other appointed times, the Jews may be seen reading the Law, and the Lamentations of Jeremiah, and weeping over the desolations of Zion and the temple.

About one hundred yards to the south of this Place of Wailing, may be seen the RUINS OF AN ARCH; one of the stones of which is more than twenty-four feet long, and which it is supposed, by some learned modern travellers, once connected the Temple of Herod with the Hill of Zion; but which is better referred to later structures, made under the Christian Emperors of Constantinople.

The remaining quarter of the city, which belongs to the MAHOMETANS, is the most-extensive and pleasant, and occupies the north-east corner. Besides the BAZAARS, and remains of very ANCIENT BATHS; there is to be seen the site of the HOUSE OF SIMON, THE PHARISEE; and the large POOL, three hundred and sixty feet long, one hundred and three feet broad, and seventy-five feet deep, just near St. Stephen's Gate,



called, and believed on good authority to be, the POOL OF BETHESDA. One looks with interest on this object, knowing that if now no longer an angel at certain seasons comes down for the comfort and healing of some poor afflicted Jew, it is not because the love of God has failed towards his sinful children of earth; but because it has overflowed, and caused the angels' and our King to come down, not to Jews only, but to all, and to abide in and with us for ever. So that all may, if they will, be healed from sin, the true source of all maladies, bodily or spiritual.

The Church of the living God, spread throughout the earth, is now the true Bethesda, in which the Son of God dwells, according to His promise, "Lo, I am with you alway, even to the end of the world." Let no traveller, as he stands beside the empty and desolate pool which marks the place where once the healing waters of Bethesda cured the fortunate man who first stepped in, sigh and wish it were so, that now he might find so real, and tangible, and accessible a blessing. Behold the glorious privilege which many do not believe, but which, for all that, is still the tangible and real privilege of those who *do* believe.

Behold the fulness of the blessing, in a penitent and faithful and loving use of the healing and sanctifying means within the Christian Church, the very body of Christ, the fulness of Him that filleth all in all.

The chief object of Christian interest in the Mahometan quarter, is the VIA DOLOROSA, the road by which our suffering Master passed from Pilot's house to the Hill of Calvary—but this locality will be more appropriately noticed on another day of this week.

With this glance at the objects of interest in the interior of Jerusalem, which was suggested by the statement of the inspired Evangelist that our Lord "entered the city," I shall ask you now to pass on to the remaining topics suggested by St. Mark's further allusion to our Saviour. In the twenty-seventh verse of the eleventh chapter of St. Mark's Gospel, and just following the topographical reference to the city, which has suggested a notice and a classification of the objects of interest in the *interior* of Jerusalem, we have another hint, which will lead us to other topics of interest. "And they come again to Jerusalem, *and as He was walking in the temple.*" From this latter fact, we learn that our Master was

to-day, as yesterday, and on Sunday, on that spot, now desecrated by the Mosque of Omar, but then resplendent with the magnificent building and courts of Herod.

Here it was that our Lord gave His farewell instructions to the people in a series of parables; and in answers called forth by Scribes, Pharisees, Sadducees and Herodians, who, in turn, proposed to Him their subtle questions.

It were a happy task, which, however, would more than occupy this entire series of Lectures, to explain at large and enforce the warnings and instructions which our Master on this day delivered to those who crowded round Him, as "He walked in the temple." The very enumeration of the subjects of His discourses will show you their extent, as well as serve to associate them with this day. To the chief priests who asked Him for His authority, He answers, in the parables of the Vineyard and the Marriage Feast, portentous of their and their nation's final rejection, should obstinate resistance to His Gospel be persevered in: and full of warning to us, if we work not faithfully in the Master's Vineyard, nor obey His

summons, in purity and godly sincerity—"Come to the wedding."

The Herodians, who sought to entrap Him as to the tribute-money, He taught—and in them us—the necessity, as well as compatibility, of "rendering unto Cæsar the things which are Cæsar's, and unto God the things which are God's."

The Sadducees, propounding their infidel quibbles touching the Resurrection, He referred for solution of all their difficulties to the Book of God, and the omnipotence of Him who is "not the God of the dead but of the living."

To the Pharisees, who then approached, desiring to know the first commandment of all, He gave the Rule, good for all time, and all men, the Rule which no man can fairly and fully obey, without a living Faith in Him who first announced it: "Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: *this* is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour

as thyself. There is none other commandment greater than these."

Our Lord having silenced all these questioners, proceeds to propound to them the inquiry, "David calleth Christ Lord, and whence is he then his Son?" a question which now as then, no man can fairly answer without adoring in the person of Jesus of Nazareth, the Incarnate Son of God.

Christ then proceeds to denounce a series of heavy woes upon the Scribes and Pharisees, who neither themselves would enter the kingdom of Heaven, nor suffer them that were entering to go in; predicting at the close, the approaching desolation of the Holy City. At this point, the poor widow, casting in her "two mites, which make a farthing," attracts His eye and wins His benediction, to remain as the everlasting comfort of all who do what they can for the glory and kingdom of God.

One farther notice we have of our Lord's movements to-day, and it is to be found in the first verse of the thirteenth chapter of St. Mark. "As they went out of the temple, one of His disciples saith unto Him, Master, see *what manner of stones*, and

what buildings are here. And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. *And as He sat upon the Mount of Olives, over against the temple,* Peter, and James, and John, and Andrew asked Him privately, Tell us when shall these things be?" How perfectly graphic are the words of St. Mark! How plainly to our eye, if the description of the localities on the east of the Holy City have been realized, does the very position of Christ and His Apostles, at this moment, appear! "He sat upon the Mount of Olives, *over against the temple.*" And then follows that fearful prediction and series of discourses ensuing, in which Jerusalem's and the temple's desolations are described in terms so graphic that the history of the ruin of the Holy City and the House of God, might seem to be but an extended transcript of this Omniscient prophecy.

But these fearful words which Jesus spake, seated upon the Mount of Olives, "over against the temple," have intense and personal interest for us and all men to the end of the world. For in the prediction of the fall and desolation of Jerusalem there are interwoven,

by a Divine skill, the solemnities of the Day of Judgment which shall come upon the whole earth. No human skill, though energized by prayer and fasting, may unravel the mysterious fabric with which the hand of God our Saviour has intertwined ours with Jerusalem's doom. No one can certainly say, *that* part is for Jerusalem, *this* is for myself.

From the city spread before Him, His omniscient glance went onward to the spiritual Jerusalem, which, when the Roman ploughshare had defiled the Holy City, should be erected on the earth. He warns the people called by His name, who in all coming time should, notwithstanding their election, reject Him, as did the city and its inhabitants, upon whom His eye was resting as He sat upon the side of Olivet.

Not only in the prediction wherein He tells that Jerusalem shall be compassed with armies; but in his reference to the careless days of Noah before the Flood; and in His parable of the man taking a far journey, and commanding the porter to watch; of the Wise and Foolish Virgins; of the Servant and the Talents; and in the closing description which completes His words for the day, wherein He discloses

the Son of Man coming in glory to separate the obedient and disobedient of all nations, as a shepherd divideth the sheep from the goats ; in all these instructions Jew and Gentile have one common lesson to learn—a lesson not fully mastered even when the ancient city and temple fell—not yet fully learned even when we look upon the present degradation and ruin of the Holy City—but a lesson which should be daily pondered by every one, seeing that the calamities which have overtaken our disobedient forefathers beside the valley of Jehoshaphat are a type of the eternal overthrow of soul and body in hell, which shall come upon the disobedient, Jew and Gentile, when all shall be assembled for judgment.

Let us lay to heart, then, this day's instructions which our Master uttered from the side of Olivet, as He stood, with His disciples around Him, gazing upon the magnificent but doomed city and temple of Jerusalem. His disciples came to Him privately, but He spake His answer so publicly that the ears of the world have heard it, and it has reached even to us. They asked a question silently, as if a secret, in equally silent tones, were to be communi-



cated, but the answer of our Lord came forth in tones that shook the city and its temple, with its great buildings, till not one of its goodly stones was left upon another; and once again they will shake not Jerusalem only, but earth and heaven.

God have mercy on us all, in that day when, according to His most certain words, uttered the Tuesday before His Crucifixion, "there shall appear the sign of the Son of Man in heaven." May He who gave the warning, help us to keep it.—"Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."



# Wednesday before Easter.

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Christ is betrayed by Judas Iscariot.



## IV.

## WEDNESDAY BEFORE EASTER.

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THE SACRED LOCALITIES ON THE SOUTHERN AND  
WESTERN SIDES OF JERUSALEM.

Introduction—Monastery of St. Saba—Impression made by sight of Valley of Hinnom—The Hill of Evil Counsel and Country House of Caiaphas—Aceldama—Sepulchral Excavations—The Well of Joab—The Tree of Isaiah's Martyrdom—The Pool of Siloam and Fountain of the Blessed Virgin—The Sultan's Pool—The Aqueduct of Pontius Pilate—The Mount of Offence—Reflections on the Treason of Judas—Conclusion.

IT is a melancholy event which gives controlling character to this Wednesday before Easter. Treason, in any shape, is justly ranked among the crimes most abhorred by men. But when it lifts its hateful form among the few, pledged followers of One who has given up all for their advantage, it excites, in generous and honourable hearts, the sternest and most unmitigated indignation.

According to an arrangement which is based upon a judicious comparison of the not very extensive chronological data of the Sacred Narrative, the ratification of the iniquitous bargain between Judas Iscariot and the chief priests, has always been assigned to the Wednesday of Holy Week. It would seem, too, as if this arrangement had received the sanction of the Christian Church, from the fact that on Wednesday, as well as on Friday, of each passing week, the most solemn services—in some branches of the Church connected with Fasting—are appointed to be used. As if not only the mournful memory of the Crucifixion should be perpetually recalled, but that the solemn Litany should continue to send up to God its deep and earnest supplications on that day also, which, in the intention of a Christian Apostle, sealed the fate of his and our Master, and marked for immolation on the altar, the spotless Lamb of God. As if, amid other memories of the first Passion Week, we should never forget the sad warning of the Master, which had Judas heard aright, had saved his soul: “Ye know that after two days is the Feast of the Passover, and the Son of Man is betrayed to be crucified.”

But reserving for the close of my Lecture such practical remarks as are appropriately suggested by the event appertaining to this day, let me proceed to accomplish the object which, although essentially inferior to the practical instructions, must occupy the larger share in the present series of Discourses on the Holy Week.

We have inspired authority for believing that the courts of the Lord's House, the Temple of God, claimed our Adorable Redeemer early on the morning of Wednesday; although we have no exact record of anything which He either said or did there, unless it be the warning already quoted: "After two days is the Feast of the Passover, and the Son of Man is betrayed to be crucified."

There is also authority for supposing that He and the Apostles were at *Bethany* some part of this day, and that there the costly offering which a generous woman made to Jesus, in anointing His body for His burial, elicited Judas's hypocritical and covetous defence of the poor, and the overwhelming rebuke of Christ; securing at the same time for Mary of Bethany, the benediction of her Lord, and a perpetual

name in the annals of the Gospel, and in the loving hearts of those who have gifts for the Body of Christ as well as for their own poor brethren.

But, as I have already mentioned, it is the treason of Judas Iscariot which has set its ominous mark upon this Wednesday in Holy Week; and when I tell you that to this day there is on the south-west of Jerusalem a memorial still preserved of this fact, you will understand why I select for notice in this Lecture the localities of interest on the *southern* and *western* sides of the Holy City.

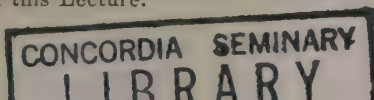
Having already, in previous Lectures, glanced at the more prominent objects of note *within* the walls of Jerusalem, and along the valley of Jehoshaphat, and on the Mount of Olives, embracing the *eastern* section of the environs, it would have been necessary to the completion of our survey of Jerusalem and its vicinity, on any plan, to notice the objects to which I shall now call your attention. Still, it is satisfactory to recollect, that in selecting, on this occasion, the southern and western sections of the sacred localities we are really determined by the situation of a point



identified with the prominent incident of this Wednesday before Easter.

The valley of Hinnom, as you will recollect, bounds the hill, or mountain, on which Jerusalem is built on the west and part of the south, extending to the point where it meets with the valley of Jehoshaphat, that sweeps round the eastern and south-eastern side of the city. These two valleys, meeting opposite Mount Zion, form a deep ravine, which stretches off towards the Dead Sea, and through which the brook Kedron, whenever the winter rains fill its usually dry bed, finds its way to the sea.

Before proceeding to some remarks on the valley of Hinnom and the localities connected with it, I shall ask you to follow me along this ravine of the Kedron, in a visit which, in company with a friend and a Syrian guide, I made to what is known as the MONASTERY OF ST. SABA. Although this locality has no direct connexion with any inspired record of our Lord's movements, yet it has attractions sufficient to reward the traveller for a visit; and, situated about six miles to the south of Jerusalem, it naturally falls into its place in this Lecture.



St. Saba, whose memory is preserved in the monastery referred to, was an eminent recluse of the sixth century, and greatly instrumental in preserving harmony of belief among the Churches in Palestine, in opposition to the influence of the erroneous tenets of Origen. He died and was buried in the place where the present monastery stands; and there is a tradition, I believe, which affirms that the body of the holy man is still preserved within the tomb which is pointed out. But my recollections of St. Saba connect themselves chiefly with the marvellous beauty of the locality, and with the attention of the few old Greek monks within.

This part of the valley of the Kedron is the wildest looking place which I recollect to have seen in Palestine; and it is just possible that I may convey an idea of the position of the monastery, if I ask those who have visited Trenton Falls, in the state of New York, to imagine a series of fortress-looking buildings, most mysteriously erected about three-fourths of the way up the face, and in and among the ledges of the rock which forms the side of the valley of the Falls.

This is not an after thought, it was an association which occurred to me on the spot. The walls that

surround the Church and Conventual buildings of St. Saba, actually follow the irregularities of the rocky projections, down the face of the precipice; and there the good old men, perched amid the crags, serve God, day and night, with prayers and sacred psalmody, as if mindful of the prophet's words to Moab (Jer. xxviii. 48), "O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth."

Fear of the wandering Arab may have had something to do with the various devices for security, adopted by the Christian community at St. Saba, for I recollect that when we arrived at the tower through which you pass within the walls, we were not admitted until the document which formed our passport was deposited in a case let down by a rope from the top of the tower, and a recognition of our right to enter had been given by the proper authorities within. And if we suffer our thoughts to pass from the present to past days, when brutal attacks were more liable to be made upon all the religious communities who were settled throughout Palestine; if we look at the skulls and bones of their slaughtered fathers,

which form a part of the cherished treasures of the brethren of St. Saba; or stand in front of the pyramid which, on the top of Mount Carmel, marks the burial-place of some of the murdered brethren once connected with that interesting locality; we may feel disposed, without compromising our theological differences, to regard with a more generous and fraternal estimate the Christian love and self-denial which originated and have sustained many of the religious houses of Syria.

But, returning to our notice of the valley of Hinnom, I must inform you that those who are chiefly attracted by the beautiful in scenery, agree in considering this as one of the most picturesque and attractive spots in the vicinity of the Holy City. And if one could banish from his heart and memory the foul associations which defile the valley of Hinnom; if we could only forget that in that valley, so fair to the eye, the God who gave it beauty was dishonoured by the

Dark idolatries  
Of alienated Judah ;”

if we did not read in the Sacred Record that Ahaz

“burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abomination of the heathen, whom the Lord had cast out before the children of Israel,” I might be disposed to yield a little to the enthusiasm of those who have described, in exquisite language, their lasting impressions of the natural beauty of this scenery. I saw it indeed in winter, with all around dreary and lifeless; when the ominous words that “Zion’s house was to be left unto her desolate until the times of the Gentiles should be fulfilled” seemed to be engraven in the naked rocks of Jerusalem and its surrounding valleys and hills.

Yet even then the mysterious valley of Jehoshaphat, and the wild ravine of Kedron were grateful to my eye, but not so Hinnom and its impending hill. I could look with satisfaction upon the ruins on the top of Olivet, in spite of the galling conviction that a Mahometan door-keeper admits you at his pleasure to the place of our Lord’s ascension, but never upon those desolate ruins which frown upon the valley of the son of Hinnom, and which form the traditional memorial of the spot where Judas Iscariot sold his

Master for thirty pieces of silver. It was always pleasant to see the Mount of Olives, unadorned as it might be, save by rocks and scanty verdure, and a few straggling, stunted trees; but *that* hill, which some have praised so warmly, was never pleasant; and though the fairest wild flower which I plucked in my walks about Jerusalem was growing in a sheltered crevice on this very hill side, it seemed to me out of place, and I should have been willing to have secured a less attractive memorial of a locality so unlovely in all its moral associations as to incapacitate me, I fear, from appreciating fully the agreeable descriptions of some travellers.

I have read, for instance, a description of this valley of Hinnom and its rugged south-western sides, in which the writer tells of an "air of beauty, unsurpassed by aught in the vicinity of Jerusalem," of "the activity of its rustic cultivators," "giving it attractions of no ordinary kind;" and I do not doubt that this opinion is quite as true, though disclosing a different temperament, as that rougher impression, which is more to my own taste, given by an honest-spoken monk of La Trappe. Baron Geramb, speaking

of Hinnom, describes it after this fashion: "On the left is the valley of Gehennom, the accursed valley, where the impious kings who reigned for some time over Israel erected a temple to the god Moloch, to whom the people, having become idolaters, sacrificed children, by placing them in the arms of his hated statue. The valley is very deep. The wind, which blew with violence through the crevices and clefts of the rocks, reminded me of the shrieks of the infants consigned to the embrace of the burning idol." But we are differently constituted; and whilst one looks out upon a combination of hill and valley, and is satisfied with the graceful visions which seem to come in through the outward eye, another of less poetic temperament may, whilst looking upon the same scene, be confusing or correcting his glance by the realities of unattractive historic associations.

Accordingly, then, as you listen to two such persons describing their impressions of localities, if you would save the credit of both for accuracy, you must allow for the constitutional difference hinted at in the foregoing remarks.

In matters of measurement, or in plain and cold

descriptions of objects, most travellers may agree ; but plain folk who read the imaginative impressions of men of taste and feeling, will sometimes be astonished at the variation in their description of certain objects and localities which they have noticed in common. When I tell you, therefore, that everything about the valley of Hinnom, and the immediate cliffs and hills which to the south and west overlook it, was unattractive, I do not mean to say that it has not natural beauty enough to warrant Milton's epithet

“The *pleasant* valley of Hinnom,”

but that I am speaking as one whose studies naturally lead him to look from the scriptural rather than the imaginative stand-point ; and by consequence to connect Hinnom with Milton's subsequent description—

“Tophet thence

And black Gehenna called, the type of hell.”\*

I proceed now to a more specific notice of the points of interest on the south and western sides of Jerusalem.

\* Paradise Lost, Book i.



The first locality which I shall mention is the site of the COUNTRY RESIDENCE OF THE HIGH PRIESTS CAIAPHAS AND ANNAS. The place is marked by some ruins upon the summit of a ridge, extending along the valley of Hinnom on the one side, and overlooking, on the other, the valley of the Kedron. Here is the place, according to the local tradition, where, on this Wednesday before Easter, one of the twelve revived the drooping spirits of the ecclesiastical conspirators who were plotting, but almost hopelessly, the destruction of Jesus of Nazareth; and the hill itself, on which are the ruins of Caiaphas's house, is known to this day as the HILL OF EVIL COUNSEL.

Beyond this hill, to the south and west, stretches the Plain of Rephaim (2 Samuel v. 17-25), with Bethlehem and the Hill Country of Judea in the distance.

Who that has entered into the history of this Holy Week, can help associating repulsive and unpleasant memories with this spot? What natural object, though it were the concentration of all that is beautiful in nature, can lead a Christian man to forget that here was consummated the nefarious bargain which, from

that hour, made Judas a traitor, and associated his name with all that is base and ungrateful?

If any one who may listen to the recital in these Lectures, of the many traditional sites in and around Jerusalem, which attract the Christian pilgrim, should feel disposed to contest the appropriateness with which some of them have been located, let him at least be glad that they whom he suspects of inventing the sacred memorials did not place the house of Caiaphas, with its malignant inmates, upon the lovely slope of Olivet, but on that Hill of Evil Counsel, beside the dark valley of the son of Hinnom.

The second point, and in the immediate neighbourhood of the last, morally as well as topographically speaking, is ACELDAMA, the "Field of Blood" or "Potter's Field." It is a tract of ground said to have been bought with the thirty silver pieces which the heart-stricken Judas flung from him upon the *temple floor* in that sad hour of after-thought, when the pangs of remorse for his treason, unassuaged by evangelical penitence, hurried him out of this world, unbidden by the God who was to judge him. It is said that Judas was buried here, although I think that the actual spot

where he hung himself is traditionally referred to a point on the opposite side of the valley of the Kedron.

The modern place called "Aceldama," and identified with the original Potter's Field, is a plot of ground overlooking the valley of Hinnom, and surrounded by walls, which it is thought the Empress Helena, the mother of Constantine, built. It is, in fact, a charnel-house, and used to be in the possession of the Armenians, who interred, for a price, pilgrims who died during their visit to the Holy City. It is from this spot that the earth which fills the *Campo Santo*, at Pisa, was taken. It was with no little interest that, on my way through Northern Italy, I looked upon this plot of ground at Pisa, taken from the Aceldama, on the south of Jerusalem, which I had visited a little more than three months previously.

I would not depreciate the interest of the Campo Santo; but, with a conviction that even classic Italy, with all its native or acquired attractions, must give way to the Holy Land, and that there is no spot on earth comparable in attraction to that which has been associated with the name of Jesus, I may say that, after having stood upon Aceldama itself, the interest,

great as it was, with which I looked upon the Pisan's treasure, in the Campo Santo, was not so intense as, under other circumstances, it might have been.

I believe that there used to be some kind of tradition that the earth from this place had the property of rapidly consuming the bodies deposited in it, which, perhaps, may have led our Italian brothers to have selected their memorial of Holy Land from this melancholy spot. Surely there was nothing in the moral history of *Aceldama* which need lead a Christian man to wish to be buried within it, and even to go so far as to transport the soil to his distant western home. I remember that Naaman, the recovered Syrian leper, once said to Elisha, the man of God, "Shall there not then, I pray thee, be given to thy servant two mules' burden of earth?" But then it was to carry with him to the house of the idol Rimmon, whom he now renounced, the memorial of the only true God, who had revealed Himself to him in the healing waters of the river of Israel.

One might almost be tempted to think that the tradition of the Potter's Field possessing the peculiar power of rapidly consuming the bodies of the buried

strangers was, in itself, a fragment of some old traditional abhorrence of treason and its corroding effects upon the soul; a sort of echo of a blow, dealt by an older and better generation than the present, against the principles of the traitor who first consumed his own soul with covetousness; and then, by his perfidious bargain in the house of Caiaphas, destroyed body and soul in Hell.

I must not omit to notice the SEPULCHRAL EXCAVATIONS which exist in this locality, and which, from the remains of inscriptions, have attracted the interest of learned archæologists, but without any decisive result as to their age or original occupants. I have had occasion once before to allude to this class of cemeteries on Mount Olivet; they are to be found, in fact, on all sides of Jerusalem. Not to speak of the modern Mahometan and Jewish, as well as Christian burial-grounds, which, in one quarter or other seem to hem in the Holy City, if we look to the ancient sepulchral excavations we shall find that Jerusalem is literally encompassed with the dead. Noble and ignoble, from the present back even to the days when the Jebusites held the hill of Zion, and mocked at David

for his attempt to take their stronghold, have found their resting-place in one or other of these now neglected and tenantless chambers.

I do not wonder that the scene of the Last Judgment has been placed in this neighbourhood ; for even if the adjacent valley of Jehoshaphat had not a show of authority from the letter of Scripture to sustain her fearful claim to this tremendous scene, the very fact that from the oldest times to this hour men have desired to be buried here, and have been gratified in their desire, would lead one to imagine that of all the numbers which, from any spot of earth, shall come forth at the Archangel's trump, the most multitudinous shall be the harvest of Jerusalem's dead.

But passing on in our survey of the localities on the south of the city, we meet, at the junction of the two valleys of Hinnom and Jehoshaphat, with a well, one hundred and twenty-five feet deep, of living water, cut in the rock, and passing under the name of the WELL OF JOAB. There is good authority for identifying this spot with the EN ROGEL of Scripture (1 Kings i. ; 2 Macc. i. 18, 36), the spot where

Adonijah plotted, to his own ruin, against Solomon's right to the throne of David.

Not far from this you meet with a very aged MULBERRY TREE, which seems to be protected with great care, and which tradition connects with the death of Isaiah; marking the spot where he was sawn asunder.

If now we cross the valley of Hinnom, or the space which separates you from the foot of Mount Zion, we come to another locality of deep interest to the Christian; and one too which connects him not only with Jerusalem in the time of Christ, but with our Divine Master Himself. I refer to the POOL OF SILOAM. It is situated part way up the Mount Zion, with a portion of the hill and the walls of the modern city overhanging it. The pool itself is a tank, fifty-three feet long, eighteen feet broad, and nineteen deep, having the shafts of six marble columns projecting from its sides. It receives the water through a fissure penetrating the solid rock of Mount Zion, and leading, as they who have actually explored the dark and narrow passage assert, to a distance of 1750

feet to another fountain, called the FOUNTAIN OF THE BLESSED VIRGIN.

I will return to a notice of some points connected with the Pool of Siloam, after I have called your attention to this Fountain of the Blessed Virgin. It springs up in a cave or chamber in the rock, into which you descend by a flight of twenty-six steps. The water flows irregularly into this fountain, a fact which has led to curious speculations, the most reasonable of which seems to me to be, that both this fountain and the Pool of Siloam are supplied from another source, perhaps from the wells under the ancient temple site, now covered by the Mosque of Omar and its enclosure. Whether the vast bodies of water which, we have reason to believe, existed within the temple area, and now to be found at this point of the Holy City, are not brought, by subterranean watercourses, through the rocky foundation on which the city stands, is a question the affirmative of which has, in my judgment, good and even Scriptural authority to sustain it. This singular fancy (I was going to term it) or necessity for piercing the solid



rock with excavations, extraordinary for their extent and intricacy, struck me as one of the peculiarities of the remains of Syrian antiquities. And when, in addition to this, I noticed the enormous stones which form part of the lower courses of the south-eastern angle of the enclosure of the Mosque of Omar, and which are again to be met with at the ruined arch, and at the Jews' Wailing-Place, on the western side of the enclosure; and, still further, when at Baalbec, on my way from Damascus to Beyrout, I found still more extraordinary specimens of Cyclopean masonry, I was led to form a high opinion (which visits to other architectural monuments have not shaken) of the genius, as well as of the mechanical power possessed by the ancients. Genius, I say, for as to *mechanical power*, I suppose that there is nothing to lead us to conclude that they employed other power than we possess; but when a man stands below courses of stones seventy feet in length, and finds them not placed upon the ground as *foundations*, but lifted up upon smaller blocks; when he sees them brought from quarries at no little distance (and which yet remain to show the labour which has been expended); when one sees, at Baalbec,

these enormous blocks (the admiration of every traveller) elevated on high, as if the architect could have placed them in any position desired, it struck me that the mind of the man who originated and controlled these works, and the mind of him who built the cathedrals of our mother-land, were cast in the same mould. And so with those who penetrated rocks as if they were clay; or, for a stream of water, purer than that which a former generation was satisfied to use, would lead (as Solomon did) an aqueduct from Bethlehem to Jerusalem, having first secured a head for the water by scooping out the base of a rocky valley, and then building walls from hill to hill to form the sides of three immense pools or reservoirs:—Such men were richer in mind than in mechanical appliances, and are, in my opinion, to be commended for their genius more even than for their perseverance and possession of physical appliances.

In the second chapter of the Book of Ecclesiastes, Solomon alludes to his works in and around Jerusalem; “I made me great works; I builded me houses; I planted me vineyards; I made me pools of water, to water therewith the wood that bringeth forth trees.”

There is a large tank, called the SULTAN'S POOL, five hundred and ninety-two feet long, and from thirty-five to forty-two feet deep, and from two hundred and forty-five to two hundred and seventy-five feet broad, situated in the valley of Hinnom, which is formed after the fashion I have just described, viz., of cleaning out the bed of the valley, and building a wall across, and which is referred to the days of Solomon. But those which I have just described as conveying the water from Bethlehem to Jerusalem are far more worthy of remark. I may just add that the aqueduct of Solomon's Pools crosses the valley of Hinnom near the Sultan's Pool over a stone bridge of *nine* low arches, and is called the AQUEDUCT OF PONTIUS PILATE.

I was led to this digression as to the mechanical genius of the men of other days, from noticing the fact that the Pool of Siloam receives its water from an artificial fissure, cut into the solid rock on which the city was anciently built. The transparency of the water in this Pool of Siloam was quite remarkable; although I did not notice the peculiar taste which other travellers have mentioned, and which doubtless

does manifest itself when the spring is lower and less diluted with rain water, than it is in the winter season, when I visited it.

But the attractions to Siloam are not of the natural description on which I have been chiefly dwelling. Beautiful, as it certainly is, as an object appealing to the eye, how deeply is its site imprinted on our hearts by recollections of that happy man who, by Faith in the word of Jesus, received sight to his eyes and sight to his blinded soul!

Among all the narratives of the Gospels, none is better known and more instructive than that which, besides many other lessons, teaches us how to answer those who perplex simple souls, that only ask to do as Jesus bids, without explaining why or how. "*How* opened He thine eyes? He put clay upon mine eyes and bid me wash in the Pool of Siloam, and I went, and washed, and came seeing." But "How?" "He bade me, and I went, and washed in Siloam." The same simple answer, again and again, to the inquiry oft repeated of the *unsuperstitious* Sanhedrim. So simple, yet so effective! They cast him out of the Synagogue, because he could not tell *how* he recovered

his eyesight! But the glorious sunlight that kindled up his once sightless eyeballs, and brought fair, beautiful, and cheering scenes to his mind as he walked abroad, more than compensated for the harsh anathema of his incredulous brethren. And whilst he was driven forth a marked and hated man, because he had no better reason to give for believing that the washing of water gave sight, than "So Jesus said, and so he believed:" I say, whilst he was thus branded by religious men, we may almost think we see him, walking along the sides of Zion, and near the Pool of Siloam, with no unloving thoughts of those who would not receive the words of Jesus, and saying to himself, "Though I may not tell '*How* He opened mine eyes,' one thing I know—these valleys, these hills, the walls which are before and around me declare it; one thing I know, that whereas I was blind, now I see."

Let any Christian study well the history of the blind man at Siloam's pool, and I do not believe that all the logic, all the eloquence, all the opposition of the world, will cause any perturbation in his quiet confidence in the truthfulness of Jesus's words, which

declare to us a still more mysterious washing—"He that believeth and is *baptized* shall be saved;" "Except a man *be born of water* and of the Spirit, he cannot enter the kingdom of God."

The only other point of interest which is included in the south and south-western localities designed to be embraced in this Lecture, is known as the MOUNT OF OFFENCE. It is, in fact the extreme edge of the Mount of Olives where it faces the valley of the Kedron, just opposite the Hill of Evil Counsel. This site bears its expressive name from the fact that Solomon, won by his idolatrous wives to tolerate the worship of their abominations, here erected altars and temples to their false gods.

" On the offensive mountain built  
By that uxorious king, whose heart though large,  
Beguiled by fair idolatresses, fell  
To idols foul."

In 2 Kings xxiii. 13, we find a record of the sin of Solomon, in connexion with the reforming zeal of Josiah: "And the high places that were before Jeru-

saalem, which were on the right hand of the Mount of Corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Sidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.”

The fall of him who, in the days of his exclusive allegiance to Jehovah, deserved the title of *the wisest man*, has warning for all, no matter how elevated in station or in intellectual endowments. The history of David's successor plainly tells us that the “Fear of the Lord is the end as well as the beginning of wisdom.”

We commenced our description of localities with the Hill of Evil Counsel, with its warning to Christians against treason to God as He revealed Himself in Christ; we close with noticing the Mount of Offence which sounds forth equally clear warning to all, Jew or Christian, how weak and wicked any man will prove himself to be, who yields to Satan the obedience due to the pure and perfect law of God. As truthful as graphic are the poet's words, speaking of Satan's power over the yielding hearts:

“The wisest heart  
Of Solomon he led, by fraud to build  
His temple right against the temple of God,  
On that opprobrious hill.”

Let no man trust in natural gifts—in the restraints of his own will. Let no man be deceived as to the *inner* character of great men who are not Christian men. It is not powers of mind, nor the throne of kings, which can gift a man with true wisdom, nor secure the approval of God. A man may win applause by his knowledge—he may write his proverbs, compose his songs, and command the admiration of the outer world, whilst, all the while, God and his own conscience know that he may be the poor and powerless slave of lust, building altars, and bowing down to some base or contemptible idol. Praise no man for his great rank, or station, or mind—let *him* be praised who loves God with all his heart.

But, in closing these notices, I shall not be content to permit the serious lesson which the son of David teaches, to take the place of the really appropriate thought with which a Lecture on Wednesday before Easter must close as it began.



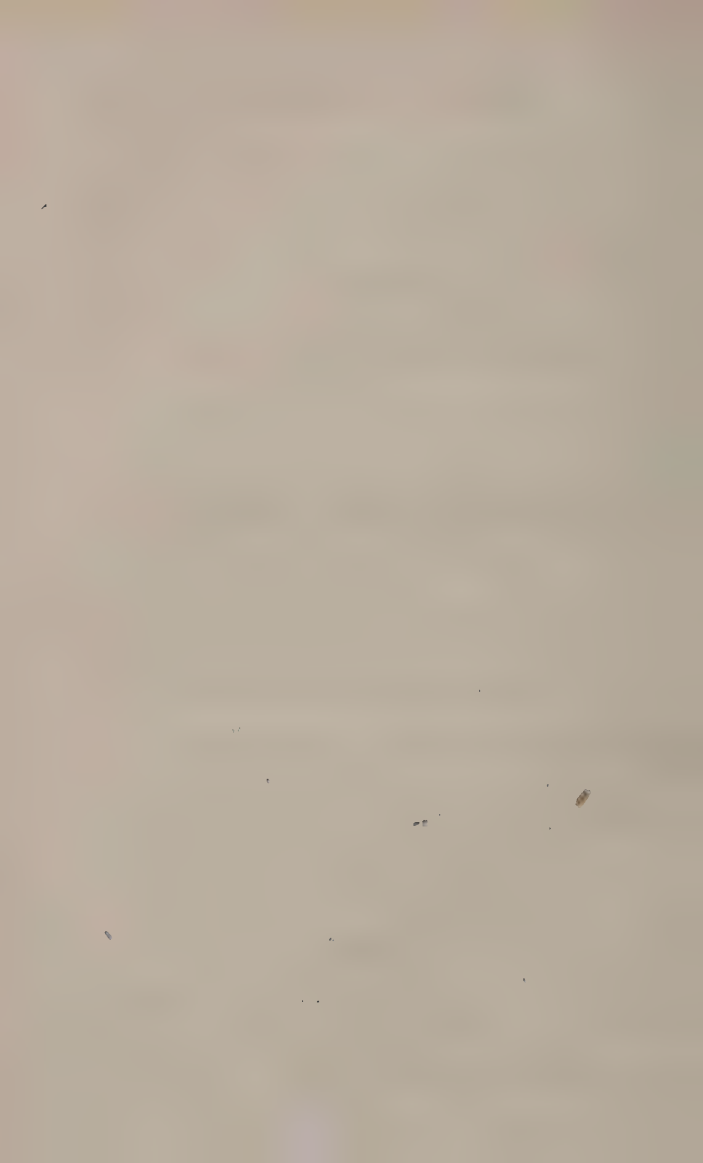
Nearer to our hearts than Israel's ancient king is an Apostle of Jesus Christ; and too direful to be forgotten, by any other account, is the wound which Judas Iscariot inflicted on his own soul, when, upon the Hill of Evil Counsel, he this day covenanted with the Jewish ecclesiastics to betray his Lord. This is too fearful a subject for any one to treat with heedless pen. Too fearful a thing is treason against the Son of God, for any one to affix the stigma upon sins, which, though they be deep, and deeply to be repented of, are not *treason* against Jesus. Still, that sins in their beginning seemingly trifling may lead on, by the power of Satan, until they shall plunge the unwary soul into the everlasting gulf which received the traitor Apostle, we may not doubt, and must not refuse to declare. What was it brought one of the Twelve to that Hill of Evil Counsel on this Wednesday before the Crucifixion? Doubtless he did not bargain with those erring priests, until a fearful controversy with conscience had been held, and he had fought every step of his way across the valley of Hinnom, to the now ruined house of Caiaphas. The sin, which in his case beset him, was originally *the*

*love of money*—covetousness, which is in any stage, potential, and in the last stage actual idolatry. He it was who bore the purse of “the Twelve!” He it was who upbraided Mary of Bethany for her “waste” of precious ointment, when she sought to show her love by deeds which cost her something! He it was who, after unrecorded yieldings to his sinful lust, consummates his melancholy career in the traitor-compact of this day! We need not wait for the kiss on Olivet; this very day the love of money has consumed the heart of Christ’s fallen disciple; and he who in the first Holy Week might have been seen descending rapidly among the sepulchres of the Hill of Evil Counsel, and, as the gloom of evening drew on, crossing with startled step the deep valley of the son of Hinnom, passes up the Hill of Zion into the Holy City—that man is one of “the Twelve”—one of Christ’s Apostles—Judas Iscariot, the *traitor*!

# Thursday before Easter.

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Christ institutes the Lord's Supper.



## V.

## THURSDAY BEFORE EASTER.

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THE SACRED LOCALITIES ON MOUNT ZION; AND THE  
GARDEN OF GETHSEMANE.

Introduction—Mount Zion—The Tomb of David—The Coenaculum, or Room of the Last Supper—The Garden of Gethsemane—The Palace of the High Priest Caiaphas—The Cave of St. Peter—Conclusion.

THE farther we advance in our meditations on our Adorable Redeemer's history during this Holy Week, the more minute are the Inspired Records in stating those details which enable us to identify the places connected with His Presence, and consecrated by the gracious words which He uttered, and the glorious things which He did. In the preceding Lectures of this course it has been my aim to combine the spiritual instruction suggested by the con-

trolling events of each day, with such topographical notices of the localities of interest in the vicinity of those events, and such observations, derived from my own visit to the Holy City, as might tend to give a tolerably accurate idea of Jerusalem and its Vicinity.

If it shall seem to any that a larger share of ethical and practical instruction is interwoven in these Lectures than is absolutely necessary to a bare enumeration of the localities, or a dry statement of their appearance, magnitude, or relative geographical position, I have only to say that even if I could have forgotten, at the time I saw these holy places, their connexion with the dealings of God towards his ancient people, and the still more stupendous manifestations of love to the world in the person of His Incarnate Son—if it had been possible for me to have wandered over the hills and along the valleys which encompass the city of David, and the scene of the life-giving Passion of David's Divine Son, sinking the Christian minister in the breathless sight-seer, or in the cold, sceptical, and self-relying topographer—I certainly should not feel justified in deliberately perpetuating, in myself or

others, such an unattractive and unchristian condition of feeling.

I am not ashamed to risk the criticism of the unimaginative, or the apprehensions of the intensely unsuperstitious, in avowing that for very love of Him whose name we bear, I was glad to tread the pilgrim's road which leads to the city of our God; not for scenery, novelty, nor travel, but for Jesus' sake, I desired to stand within the gates of Jerusalem, to wander along the sides of Olivet, and across the desolate ruins of Zion, and to go up and down the

“Sacred land, by blood and tears of God  
Instinct with thrills of consecrated life,”

where,

“Through the ponderous shades  
Which the old empires cast upon thy breast,  
Still redly gleams the cloven path of fire  
Whereby the unburied prophet passed to heaven;  
And those intolerably radiant steps  
Of Him who scaled the ethereal ridges, back  
To His eternal glory with his sire.”

If I open my mouth at all to tell you what I saw in and around Jerusalem, you must let me speak as a

Christian to members of the Christian Church, and be more in love with those holy places for Jesus' and the Church's sake, than for their own natural beauty, or any other sensuous attractions.

I envy not the man who leaves his home and place, and perils his life by land and sea, to rush through Palestine as if it were a mere item in some fashionable tour, whose termination is placed amid the brilliant vices of the French metropolis, or the fashionable dissipation of a European watering-place. I should think it far better for those who cared for mere amusement or recreation, to restrict their travels within limits which do not so eminently involve their souls in peril, as, in my judgment, a visit to the Holy Land will most certainly do. He must be the better or the worse for visiting the place where the Saviour of the world was born and died. The privilege is one which, if improved, will bless the traveller; if misimproved, will curse him with heavier responsibility of neglected opportunity for faith and charity. No man can come so close to Jesus as to stand at Bethlehem, or Nazareth, or in the Garden, or beside the Tomb, and remain guiltless if he neglect the words which Jesus



still speaks through the silent but eloquent memorials of His presence. There is a tongue in every rock on desolate Zion, and a voice from every leaf on Olivet, which witnesses to every one who comes within their mysterious region, of the eternal truth and majesty of Him whose changeless decree is working, at this very hour, the melancholy penalty of sin, in the sorrow and degradation which surround him.

If then a man, by heedless and heartless survey of places which connect themselves with our every day's meditation on our Master's history, learn not faith, but familiarity—if, by profane intrusion within these consecrated bounds, he gather materials, not for new and self-abasing devotion, but only to talk flippantly of the worthless traditions, as he may call them, and of the offensive devotions, as he may think them, which he hears or sees in connexion with these localities—if he only learn to talk of Jordan as he would of the Thames; and of Olivet and Zion, as of the Pincian or the Aventine; it were better for him that his rash foot had never pressed the land where Jesus came to His own, and His own received Him not; far better for him in this world, and the next too,

that he had never seen that city which, amid the tears of the incarnate Son of God, wrung forth the cry, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"

I shall proceed, therefore, as heretofore, to connect appropriate spiritual instruction with every place or memorial which may be described in this day's Lecture; and if in this there should seem to be more of the Christian priest than of the professed traveller, you must set it down to the fact that it was in the less secular character I visited, and now purpose to describe, the sacred localities.

The event which has been selected by the Christian Church as characteristic of the Thursday before Easter, is the celebration of the last Passover, and institution by our Lord of the Sacrament of His Body and Blood, for a perpetual memorial of Him. This day, in technical liturgical language, is known as *Maundy-Thursday*, a barbarous Anglo-Latin

phrase to express the day when Christ *commanded* the observance of the Holy Sacrament.

There are other and equally to be thought on events, which the Evangelical narratives require us to refer to this day, viz., the Passion of our Master in Gethsemane—His actual betrayal by Judas and arrest by the band—the direct consequences of this act in the flight of the Apostles, and other minute occurrences—and the ultimate result, in our Master's ecclesiastical trial in the house of Annas and Caiaphas, when He is condemned to death for blasphemy, insulted by the Jewish assemblage, and thrice denied by his own self-confident Apostle, St. Peter.

Not only have we exact details of the particulars of these most important though melancholy events, but there are also suggestions as to *time* and *place*, which enable us to bring them very vividly before our imagination, and to identify, with reasonable certainty, in the Holy City and its vicinity, the localities associated with them.

In using the term "*day*," I employ our own mode of reckoning time, from midnight to midnight. The Jewish day began, as you are aware, at sunset, and

if we were to adopt that computation, the only event which would be referred to Thursday would be the *preparation*, by St. Peter and St. John, for eating the Passover: since both the Passover, and the Last Supper, and all the subsequent events to be mentioned occurred after sunset of this day. But as we are intent on a practical rather than a critical arrangement of the incidents of Holy Week, we need not embarrass ourselves with any chronological disquisitions.

Our Master having probably spent last night and all this day till towards sunset, at Bethany, on the farther side of the Mount of Olives, sent this morning two of His Apostles, Peter and John, to make the arrangements for the approaching Passover, according to the words of St. Mark (xiv. 13), "Go ye *into* the city, and behold when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house where he entereth in." The two Apostles, obeying their Lord's direction, came to Jerusalem, crossing, as they must have done in their way, the Mount of Olives and the brook Kedron, and ascending the hill of Zion, upon which

the western and south-western part of the city is built, met the man, and verified the particulars of Christ's prediction to the very letter.

We ought not to pass on without remarking that here, in the seemingly trivial specification of particulars in our Master's directions to Peter and John, the brightness of His divinity shines forth. We are not compelled, indeed, to select the highest proof of our Master's ineffable divinity, from such seemingly minute particulars as are involved in the fulfilment of the domestic occurrences which attended His Apostles' preparation for the Passover on this Thursday; but, for one, I would not let a single ray from the glorious source of His Godhead escape me. Not one gem, however minute, would I decline to admire and to point out for all to admire, in the wondrous diadem which encircles the brow of the eternal Son of God incarnate, our adorable and divine Redeemer. Say you, tell of His divinity when, at the tones of His rebuke, the tumultuous waves of Gennesaret crouched motionless at His feet? we can and will tell of this splendid demonstration of His power; but we will tell, too, how His word, spoken through the lips of

His Apostles, Peter and John, made that man, bearing the pitcher of water, to yield up his "large upper room, furnished and prepared," to a stranger and His disciples. Say you, dwell on His omniscience when he penetrated the hearts of the hypocritical Herodians who would entrap Him with their seemingly honest faces and smooth tongues? so we will—but we will also bid you admit *His* omniscience, who from Bethany, beyond Olivet, could predict that this morning, by the time His two Apostles had arrived at Jerusalem, they should meet, near the gate, a man bearing a pitcher of water, having in his house "a large upper room, *furnished and prepared.*"

The Christian visiter to the Holy City, who extends his walks *outside the Zion Gate*, which, as you will remember from the description already given, is the chief entrance in the southern wall of the modern city, will not fail to notice, with unaffected interest, a group of buildings situated upon the now desolate-looking side of Zion, and not far from the Armenian and Latin cemeteries. This group contains a Mahometan mosque, and the subterranean TOMB OF DAVID, to which St. Peter is supposed to have alluded in his

discourse in the second chapter of Acts—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, *and his sepulchre is with us unto this day.*"

But a more interesting and affecting tradition is connected with this site; a tradition which neither Mahometan nor Jew can share in, but which connects itself with the incident that gives character to this Thursday before Easter. A large hall in the second story of one of the buildings, in the group to which I have referred, is the CŒNACULUM, as it is termed, or the "large upper room" to which the Apostles went, and where they made ready for the solemnities we shall in a moment describe. On this spot, it is believed, our Master ate His last Passover, and instituted the Holy Sacrament, the mysterious memorial of His first advent, in humiliation; and the perpetual prophecy of His coming again in glory to judge the world.

I suppose that no one is required to identify the particular hall which passes by the name of the "Cœnaculum" with the original room where Jesus and the Twelve were assembled the night before His

Crucifixion. It is enough that we accept, for doctrinal purposes, the tradition which associates this spot with that locality which will live in our thankful memories when the earth and all that is on it shall be destroyed. It is possible, however, that many of the humble and uncritical pilgrims who visit this spot, identify this actual room with the original hall of the Last Supper; for I remember that an Austrian nobleman who had exchanged his sword for a Palmer's staff, yields his critical intellect to the solicitations of a warm heart, and gives utterance to his feelings on visiting this locality, in the following words :

“ On reflecting that I was in the very place where Jesus had directed the celestial banquet to be prepared, where the beloved disciple had reposed upon His bosom, where the Apostles had received the bread of life from Him who was so soon to die for them and us—I was touched, melted, thrilled. I adored, I wept with love and gratitude.”

I cannot say that the topographical arguments for identifying the present building outside Zion Gate with the original room of the Last Supper, were strong enough to permit me to connect this earnest



and loving burst of feeling with that precise room ; but certainly no man can realize that he stands on or near the place so inseparably connected with his Saviour and His mysterious sacramental gift of love, without the deepest and most unaffected emotion.

Aside from all dubious questions about this modern Cœnaculum, how imperishable is the interest which we must attach to this or some neighbouring locality near the Zion Gate of modern Jerusalem ! We need no fairer proof to demonstrate the divine authority of the Faith of Jesus of Nazareth, than that which is afforded by the simple but divine Sacrament which, on that sacred locality, was instituted by our suffering yet adorable Master. We see Him in humiliation, His life already bargained for ; within a few hours of His actual arrest and condemnation for blasphemy, and on the eve of the consummation of His passion by the death of the cross. This our Master, a man of sorrows and acquainted with grief, at this time when all outward signs of authority were wanting, takes bread and wine, blesses them, calls them His body and blood, gives them to His Apostles with the charge “Do this in remembrance of me.”

Does the infidel say to us, "Wait, and in a few days there will none be found who will remember that man of sorrows, already on His way to the death of a blasphemer and malefactor"? Does the sceptic, who thinks of the Prophet of Nazareth as a good, but overzealous man, say, "Time will show, in the quiet passing away of such a frail and unenduring memorial, how little ground you have to believe in the prophetic authority or in the divine power of Jesus"? We accept the challenge.

Let us recall our thoughts from that upper room on Mount Zion, and from the first Thursday before Easter, to this day and place, at the distance of eighteen hundred years, and in a continent unknown on that Even, when Jesus sat down with the Twelve. This day, at the Church's altars, Christians have knelt to do what Jesus commanded to be done in remembrance of Him; and throughout this continent and the wide world, there have been Christian voices heard to-day, perpetuating in Holy Liturgy this memorial of the betrayed and crucified Jesus. Even in the city where our Lord was crucified, desolate as it has become because it did not remember Jesus, this

same memorial is this day celebrated; and they, whom centuries of fierce contention have alienated, cling with undying loyalty to this last bequest of their common Master's love. And I account it a real privilege that, among the many spiritual blessings connected with my sojourn in Jerusalem, I was permitted to join in the celebration of the Lord's Supper, in the English Cathedral, on Mount Zion, with men of almost every nation under heaven; and to remember Him who gave all faithful disciples a bond of brotherhood, as well as a token of His own infinite charity, in this Holy Sacrament.

Our Master's words, then, have proved themselves to be the words of eternal truth; and that frail token, as the infidel would have thought it to be, has become the unaltered memorial of "the one oblation of Himself once offered," whereby the incarnate Son of God has made "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

There are other reasons for attaching interest to this locality of the Cœnaculum on Mount Zion. . Here it was that Christ taught His Apostles humility, as

He had before appealed to their *faith*. For certainly it was a lesson in humility beyond any which man has ever received, which followed in the scene of the *washing of the Apostles' feet*. The Divine Master, girded like a servant, and washing the feet of men! No wonder that St. Peter, full of generous feeling, shrunk back in instinctive opposition; and quite as natural was it for his warm heart, when he heard the words, "If I wash thee not, thou hast no part with me," to prompt the call for an ablution that would cover hands and head.

I would like to ask you to pause a moment on Christ's mysterious words: "What I do thou knowest not now, but thou shalt know hereafter," addressed to St. Peter in particular, on this occasion.

You know that there is a branch of Christendom which claims the noble Apostle St. Peter as its chief and peculiar head. It is a Church which has caused much trouble among her sisters, by claims which have been resisted as proud, unscriptural, and wanting in the humility which should characterize the action of equals in the one Holy Brotherhood of Christ. Now, in the very metropolis of his vast spiritual community,

and in the unspeakably majestic cathedral which bears St. Peter's name, the chief bishop of the Roman branch of the Church holds solemn service to-day, and, as successor of St. Peter and the vicar of our common Lord, proceeds to wash the feet of his humbler brethren.

It is a scene in the Holy Week services of our sister Church, calculated to elicit more thoughtful and more sorrowful remark than the contemptuous criticism which, for the most part, generally finds its way to the Protestant gazer on the ceremonial. Take our brothers at their word:—if in addition to the Apostolic succession, the very personal honour of the first of the original Twelve is perpetuated in the Bishop of Rome, then, in the disorder and disunion which the claims of the papacy have introduced into Christendom; in the sinful discord which the demand for supremacy has connected with it, to the peril of souls and to the opprobrium of our common name; in the fearful consequences of Peter's failing to exercise *humility*, may we not say that Peter has, in his successors, learned some portion of the meaning of Christ's words, spoken amid the

strange scene of the first washing of feet: "What I do thou knowest not now, but *thou shalt know hereafter.*"

That "hereafter" has come: and if St. Peter indeed lives in his successors, the magnificent Pontifical ceremonial of the feet-washing which, on every recurrence of this Thursday before Easter, takes place in the northern transept of the Great Basilica at Rome, performed amid a Christendom rent and torn into fragments through Peter's proud claims, may reveal to Peter's successors *the necessity of humility to the preservation of Christian union*, as one part of the meaning of the mystery involved in that first and marvellous act of humility, when Jesus knecled at Peter's feet and washed them and "wiped them with the towel wherewith He was girded."

For the sake of completing the notice of points of interest on Mount Zion, I will add that near the Cœnaculum is the traditional site of the HOUSE OF THE BLESSED VIRGIN MARY, where she is said to have returned after the crucifixion of our Lord.

The BURYING-GROUNDS of the English, American, and Latin community are situated in this part of the

environs of Jerusalem. I noticed, in the English Cemetery, the grave of Bishop Alexander, the first occupant of the Anglo-Jerusalem Episcopate; and, in the American Cemetery, the grave of Costigan, the indefatigable Irish traveller, who lost his life in efforts to explore the Dead Sea.

The next locality which, in the order of this day's events, we must now notice, is one whose very name is full of sweet and mournful associations. On the eastern side of the Kedron, and near the base of the Mount of Olives, is shown to this day the GARDEN OF GETHSEMANE, to which place our Master, after leaving the "upper room," retired with His Apostles, instructing them, as they walked, in the most momentous doctrines of the Gospel. The present enclosure is a nearly square plat of ground (one hundred and sixty feet long and one hundred and fifty feet wide), containing eight very old olive trees. The traces of modern taste are to be seen in the care taken to preserve this sacred enclosure from intrusion; and yet one could wish that here, as at Calvary and the Tomb, our Christian brethren of older times had refrained from their pious attempts at protection.

Near to the garden is the GROTTA OF THE AGONY, where our Master, apart by Himself, away from even the *three* chosen Apostles—away from all but that one awe-stricken angel, who must have trembled as he fulfilled his consoling mission—underwent the unknown Agony of Gethsemane. This is a spot which is before the Christian's eye, no matter in what part of the valley of Jehoshaphat, or on the side of Mount Moriah, or upon Olivet, he may be wandering. Let him take his stand where he will on the eastern side of the Holy City, and the centre point of his loving survey will be found in GETHSEMANE. And I do not believe that there are many who do not find their hearts grow warmer, and their love for the Master more intense, as, standing amid the old olive trees of Gethsemane, they read the mournful record of the scene which transpired in that well-known garden whither Jesus was wont to resort.

“There is a spot within this sacred dale,  
 That felt Thee kneeling—touched Thy prostrate brow :  
 One angel knows it. O might prayer avail  
 To win that knowledge! Sure each holy vow  
 Less quickly from the unstable soul would fade,  
 Offered where CHRIST in agony was laid.”



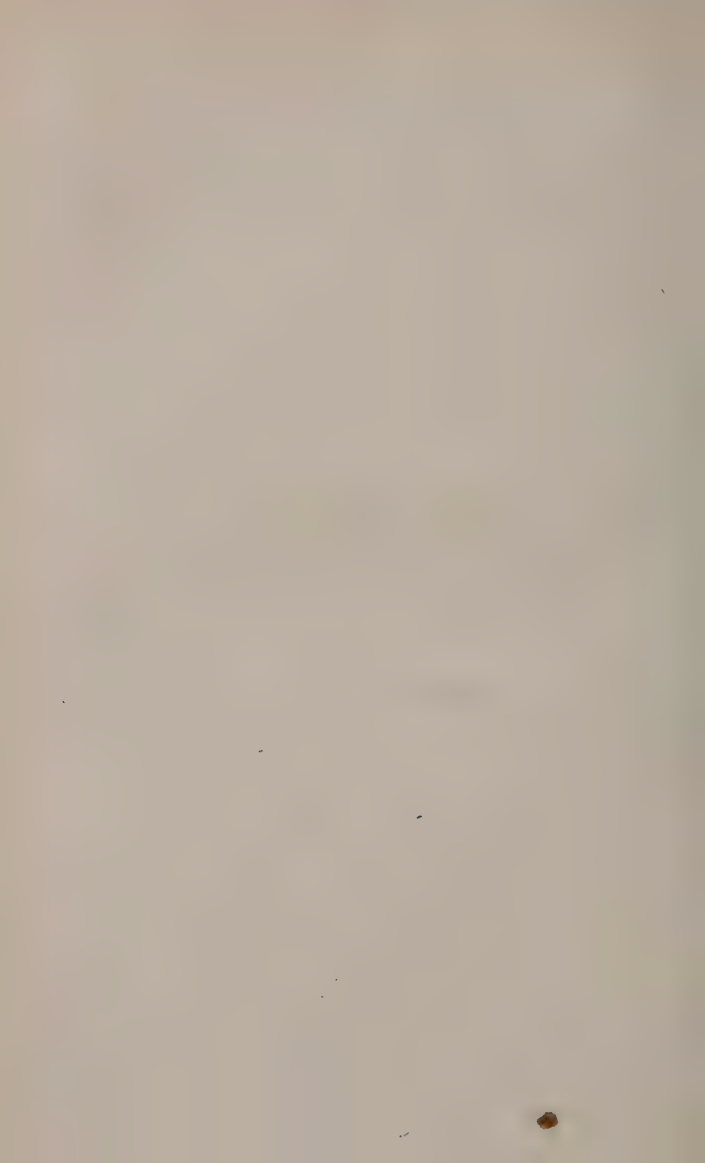
So sings as gentle a poet, and as faithful a son as our Holy Church hath ever had, as his thoughts turn towards Gethsemane. Would that they who have realized his fond wish, and have offered their prayers for others as for themselves, within the "sacred dale," and upon the place hallowed by the "Master's agony," might win the blessed power of "watching," not "one hour," but evermore, with Him who drank the chalice of the bitter agony!

Another locality which I will mention, brings us back to the summit of Mount Zion, as far removed in feeling as in distance from Gethsemane. It is the site of the PALACE OF THE HIGH PRIEST CAIAPHAS. To this place was our Master brought, after Judas's kiss had betrayed Him; and here was He examined by His ecclesiastical judges, and condemned; here was He mocked, spit on, and insulted. In this place, too, so filled with recollections of our Master's sorrows on this night, must we place the scene of Peter's denial, and of that loving, heart-penetrating look, which recalled to the impetuous, generous-hearted, but erring Apostle the prediction of his Master, and sent him forth into the black night weeping bitterly.

There is an excavation called the CAVE OF ST. PETER which marks, upon the side of Zion, the spot where, in great bitterness of heart, the Apostle truly repented of his fearful sin against his Lord. Let me ask you to derive a lesson from this locality, without pledging yourselves to the authority of the tradition which has embalmed it in the pilgrim's affections. That locality must commend a grateful spiritual lesson to every penitent sinner's heart; for at this cave on Zion (or somewhere near) the broken and contrite heart finds authority for hope and encouragement. The tears of Peter availed, for his Master's merits, to wash away the memory of the profane and thrice repeated denial of this night. And "if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

And now, in closing this Lecture, let me remark that the localities in and around Jerusalem, identified with the events of this Thursday before Easter, have inexpressibly interesting associations. To him who seeks, in all ways and at all times, to remember Christ; to him who confesses to the difficulty of the lesson, as well as to the power of

humility; to him whose heart is ever dwelling on the love and sorrows of Gethsemane, *thinking* rather than *speaking* of its mysterious agony; to him who would fortify himself under insult and neglect; and to him who would understand the love that can forgive the greatest sinner, so he weep bitterly and in penitence over his offence against his Saviour;—to all, I say, there is deep interest—yes, and life-long instruction, in the localities on Zion and Olivet, at this day existing and associated with the presence of Jesus on the Thursday before Easter.

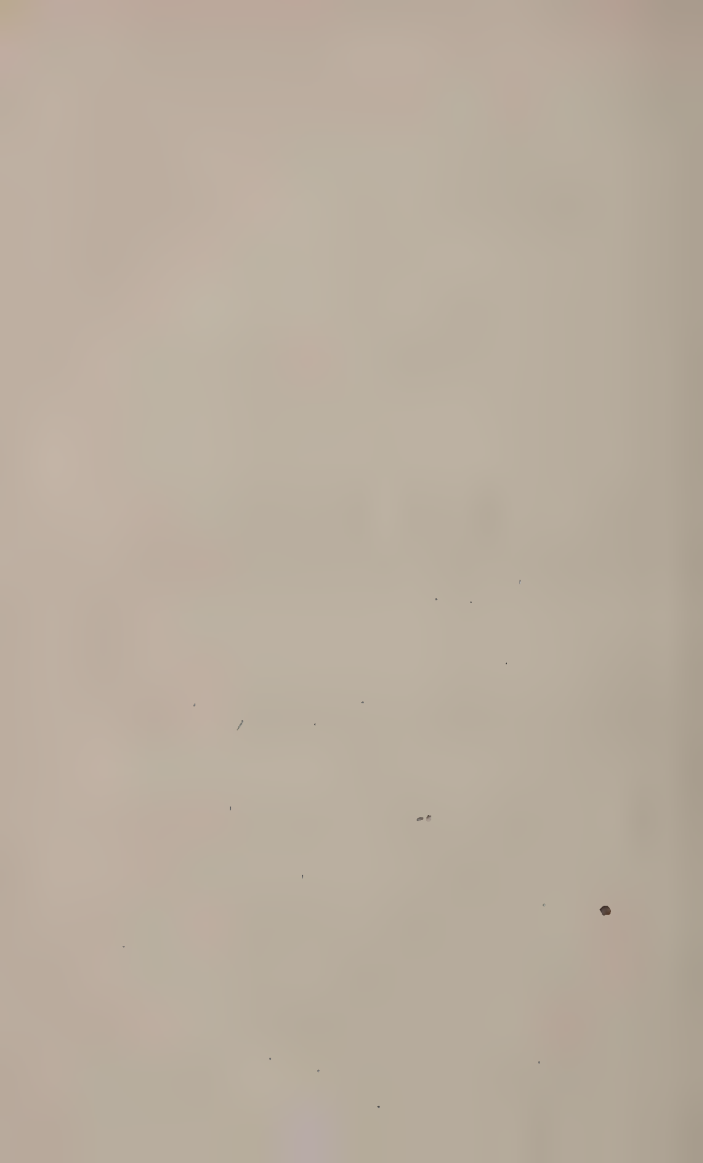


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# Good Friday.

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Christ is Crucified.



## VI.

## GOOD FRIDAY.

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THE SACRED LOCALITIES ON THE NORTHERN SIDE OF  
JERUSALEM—THE TEMPLE SITE, MOSQUE OF OMAR,  
AND VIA DOLOROSA.

— Introduction—The Grotto of Jeremiah—The Tomb of the Kings—The Tombs of the Prophets—The Site of the Temple—The Mosque of Omar—The Judgment Hall of Pontius Pilate—The Via Dolorosa, with the Hall of Scourging, the Arch of Ecce Homo, Golgotha, and Calvary—Conclusion.

**I**N our meditations on the incidents of Holy Week, we have followed the footsteps of our Adorable Redeemer from the time he entered Jerusalem in meek triumph as king, on Sunday, until His actual betrayal by Judas Iscariot into the hands of His enemies, and His insulting treatment, last night, in the palace of the high priest, Caiaphas. And in fulfilment of the

special design of this series of Lectures, I have sought, in due subordination to the spiritual instruction appropriate to each day, to carry you along with me in such a survey of the sacred localities in and around Jerusalem, as might help you to realize more perfectly the descriptions of the inspired Evangelist, connected as they are with our Master's daily movements; and vividly impressed on my own heart and memory from personal observations during my late visit to the Holy Land.

If I have dwelt too long or too earnestly upon the sacred memories which linger around most of the objects and localities which we are noticing during this week, you must remember how entirely their attraction is derived from these memories. There is little innate attraction in any modern Oriental city, or in the gray rocky sides of the terraced hills of Syria. If you can see in Jerusalem, then, only such a city, and in the Mount of Olives or the vale of Kedron, only a Syrian hill and valley, one would hardly care to visit or describe them. Besides, no one whose comfort is identified with American style of living, and who applauds, even



in a summer's excursion, our modes for rivalling the lightning in locomotion, will care to spend much time in a country which makes little account of our opinions of domestic comfort, and where its inhabitants still count their journey by hours, measured, I should think, by a genial regard to the leisure paces of their beasts of burthen.

Palestine is attractive because it is the *Holy Land*; and but for the memories of the past, modern Jerusalem could not detain you a day within its narrow and cheerless streets. I say cheerless, for all the while we were living in Jerusalem I never, in my walks along the streets, heard the merry shouts of children at their sports, nor saw that contented look on the faces of the poor and aged, which gives to the declining years of the Christian poor such an inexpressible charm. There is one prophecy of Jerusalem's restoration in the later times, which is exceedingly attractive; but for its full comprehension I should think that we must forget, in some degree, our western homes, with their streets enlivened by laughing groups, and by the placid countenances of a Christian old age. The prophecy I refer to is in

Zechariah, viii. 45: "Thus saith the Lord of Hosts; there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

I do not, of course, mean to say that Mahometan children and poor are not happy, only that I did not observe it; and from the social institutions and religious errors which defile the land of the false prophet, I must think that until the Saviour whom Zechariah predicted shall be acknowledged in Jerusalem, the interior of the Holy City will never realize Zechariah's beautiful description, nor silver sounds ring out from the merry shouts of "boys and girls playing in the streets thereof."

For the present, Bishop Heber's descriptive lines are as full of truth as poetry:

"No martial myriads muster in thy gate;  
 No suppliant nations in thy temple wait;  
 No prophet bards, thy glittering courts among,  
 Wake the full lyre, and swell the tide of song.  
 But lawless force and meagre want are there,  
 And the quick darting eye of restless fear."

But let me proceed to the more immediate subject of this Lecture. There are no localities of interest associated with Jesus or the Holy Week, among the environs to the north of the city. There is, however, opposite the Damascus Gate (which is the principal entrance to Jerusalem in the north wall) an extensive cave, called the GROTTO OF JEREMIAH, where it is said the prophet composed his Lamentations on Jerusalem's fall: and also certain sepulchral chambers in the rocks at some distance beyond, and which, from their elaborate character, as from certain traditionary associations, have received the name of the TOMBS OF THE KINGS and the TOMBS OF THE PROPHETS. There is nothing, however, of traditional or topographical interest connected with these excavations which requires particular remark. Allow me then, in view of the subjects examined in the previous Lectures of this course, to remind you that we have completed a tolerably accurate survey of all the material objects and places of interest in the immediate vicinity of the Holy City, together with a notice of the general features of the interior of Jerusalem, with the exception of *three* localities which remain to be noticed.

And yet if I were to say that if you except "Gethsemane and Olivet," the *three* localities which are alluded to, outweigh in interest and attraction all the other points on which we have been dwelling, I should speak the literal truth, and your own hearts would, I think, confirm it. Do you reply "This cannot be;" "Have we not heard of the situation and objects of interest in *Bethany*, where from childhood our hearts have turned, and, in thinking of Lazarus and his household, have learned to love the spot associated with the friend of Jesus raised to life again, and with the memory of his meek and gentle sister who chose the good part which was never to be taken from her—sitting at Jesus's feet on earth, as now, in the better world, she sits, and loves, and adores for ever?" "Have we not passed along the *valley of Jehoshaphat*, with its every acre marked with holy memories, and stern monuments of the dead of olden times, and mysterious association with the judgment of all yet to die?" "Have we not followed the *Kedron*, with its sepulchral tombs; or, crossing its dry bed, walked among the rugged paths of Mount Moriah, where Stephen won his bright crown of proto-martyrdom,

fighting and conquering the last enemy, where Christian men can best meet him, on bended knee, in prayer; and whilst the murderous blows were marring that fair countenance which seemed to those who looked upon it, ‘as it had been the face of an angel,’ fell asleep with loving words for those who stoned him?” “Have we not passed from the eastern to the western side of Jerusalem, and from the *Hill of Evil Counsel*, caught sight of the ‘opprobrious mount of Solomon’s offence;’ or looked down upon the *Valley of the son of Hinnom*, with its pools, and aqueduct, and foul associations as the scene of Moloch’s triumph, and the ‘type of hell’?” “Have we not visited the *Pool of Siloam*,

“ ‘Zion, and the flowery brooks beneath  
That wash thy hallowed feet’ ?”

“Have we not entered the Holy City, and threading the narrow streets which give to Christian, Armenian, Jew, and Mussulman his quarter of the space *within* the walls, noted whatever of traditionary interest each can offer to win the pilgrim’s yielding faith?”

All this has been done, and yet, for all, I say

again, if you except "Gethsemane and the Mount of Olives," the three remaining places which still claim our notice excel all others when weighed in that fine balance which faith, and love, and pure imaginative sentiment adjust.

We have yet to speak of the TEMPLE SITE, the VIA DOLOROSA, and the CHURCH OF THE HOLY SEPULCHRE. And Jew, Mahometan, or Christian being the judge, what would the Holy City be if with all else it gave us nothing to see or tell of these three localities? The description of the Church of the Holy Sepulchre (except so far as one chief spot within it associates itself with the crowning mystery of this day's history) will be reserved for its appropriate place in tomorrow's Lecture. The other two localities, being topographically connected with the melancholy incidents of this day, will naturally fall into their place in the course of the observations which are to follow in the present Lecture.

Should a stranger to the Church's ritual year inquire, what is the event which flings its dread shadow across this Friday before Easter, making, indeed, *every Friday in the year* a sort of fast day, in the

world's as well as in the Church's calendar? the bitter wail which, in the services of this day, comes from the desolate heart of a widowed Church, weeping, with the Blessed Virgin Mother, over the sword that now pierced through her own soul, makes answer that we are in the midst of the solemnities of Good Friday, the day on which the Redeemer of Mankind was crucified.

Our last lecture closed with a notice of the Palace of Caiaphas, the traditional site of which is still preserved, outside the southern wall of the city, which crosses Mount Zion. In this house did our Master pass the entire night; for the most part of it insulted by the servants, buffeted, spit on, blindfolded and bidden to prophesy. From brief intimations of the time, it is believed that this class of insults took place about midnight.

The *third* and last denial of Christ by St. Peter occurred about three o'clock in the morning of this day, in one of the rooms of the palace where our Master was waiting for the dawn of day, among the servants and officers of the high priest.

The first locality, then, connected with this day's

events is the house of Caiaphas, upon Mount Zion. The next record gives us time and place, as well as other circumstances, and is, according to St. Luke's statement, as follows: "As soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led Him into their council;" whilst St. Matthew, in connexion with this statement of the *time* when this *Sanhedrim* met, suggests *the place*, by stating that Judas, impelled by remorse at the condemnation of his Master before Caiaphas the night before, rushed into the assembly and "cast down the pieces of silver *in the temple.*" Putting both these statements together, we may believe that, at the very dawn of day, our Master was hurried from the palace of Caiaphas, on *the south brow of Mount Zion*, around the walls, or through some of the streets, to the *precincts of the temple*, which occupied the summit of Mount Moriah on *the east* of the city.

We shall do well to mark the distance over which our Master passes since His arrest on Gethsemane yesternight; because this fact, as well as the ruthless treatment which, at all points, He received, may



serve to explain (along with deeper reasons connected with His Spirit's agony) the physical prostration which, at a later hour, required another's aid in bearing the instrument of His death.

We find our Lord, then, just after daybreak, in the apartment of the Sanhedrim, situated among the buildings connected with the Temple.

The second locality, therefore, which demands notice is the TEMPLE. The Temple site was originally selected by Divine direction, for the glorious House of Prayer, the erection of which David conceived, but Solomon consummated. The building, however, where our Master so often walked, and where, for the second time to-day, He asserted, in the presence of the Sanhedrim, His Divinity, was chiefly the work of Herod.

The locality we are now examining occupied the summit of Mount Moriah, one of the principal eminences of the hill or mountain upon which Jerusalem is built; having a small valley, at present very much filled up by the accumulated *debris* of centuries, and called the ΤΥΡΟΡΕΟΝ, or Cheesemongers' Valley, separating it from Mount Zion on the west.

I may remark, in passing, that the name Jeru-

saalem, applied to the Holy City, is very ancient, though not the most so, and is probably derived from the union of two Hebrew words, signifying "He shall provide Peace." It is associated with the title "Jehovah Jireh" (*GOD will provide*), which Abraham gave to the mountain in the land of Moriah, where God provided a burnt-offering instead of Isaac, who was the sign for the times then present of that true sacrifice for sin, which was this day offered on the Altar of the Cross, upon a part of the same mountain. From the brief Scriptural notices of Solomon's Temple, we are impressed with its exceeding magnificence and solidity, and yet more by the fact that it rose, quietly and without noise, perfecting its majestic proportions without the sound of a hammer being heard within its courts. "And the house, when it was in building, was built of stone, made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house, while it was in building." (1 Kings, vi. 7.) Like that fair spiritual temple, which, in this last age of the world, the Holy Spirit is silently erecting out of the living stones of faithful

Christian hearts, for the eternal residence of Jehovah our Righteousness. The Church of the risen Christ, the temple to be raised up in three days, has become God's visible dwelling-place on the earth, since this Good-Friday, when the Sanhedrim rejected their Messiah, in their ancient temple site. Amid all the clamour of the world around, and of worldly-minded people, who think to aid its glorious erection by their unloving controversies and godless schemes, the true spiritual antitype of all preceding temples, the visible Christian church, is growing up, like Solomon's mysterious House of Prayer on Mount Moriah, "without sound of hammer." One fact connected with the erection of Solomon's Temple on Mount Moriah is worthy of notice, and it seems to me to add a farther proof to the genius of the men of those ancient times, to which I referred on Wednesday, in my remarks on the extraordinary sepulchral and water-course excavations around Jerusalem and throughout Syria.

Was it not genius of the very noblest order which led the architect, who planned this temple site, to construct the platform on which he proposed to

erect it and its courts, by levelling the summit of the mountain, and building up, with huge masses of rock, an enclosure reaching from the Valley of Jehoshaphat, filling in the space with earth and solid masonry? Was not this the man to build Canterbury Cathedral or York Minster? Let not the traveller in Eastern lands, who has looked upon such mighty works as the Pyramids, or the Temple of the Sun at Baalbec, return home to excuse this generation of Christians, by saying, that men of olden times had surely mechanical appliances which we have not; let him rather tell the more unpleasant but truthful fact, that, whilst idolaters could devote their genius, wealth, and the labour of their strong right arms, so that they might perpetuate the honour of their false gods, we Christians count our dollars, and withhold our noblest gifts of genius, when the house of our God, the only true and living God, is the subject of appeal. Whilst the East is filled with monuments of religious zeal, according to the measure of their light, we of the West, in the full blaze of Evangelic day, are crowding our soil with enduring temples to Mammon or Science, whilst the churches of Him who redeemed

us by His Blood, are often, through our covetousness, too frail to survive the life of him who laid their corner-stones. It is well for us to remember, as Ruskin expresses it, that "Christian worship was indeed to supersede the idolatry, but not the piety, of the pagan."

It is well enough to speak earnestly on the subject of the beautiful temple of Christian virtue, which is the glory of this last dispensation. Too much cannot be said of this inner temple, provided it be spoken from an uncontroversial and loving spirit; but from whatever heart in which that inner shrine of love for Jesus and His faith is truly erected, there will flow forth in more than heathen, more than Jewish liberality, treasures of wealth, and genius, and personal effort, and influence, for the visible honour of our incarnate God.

The Temple of Herod, which existed in the time of Christ, consisted of two courts surrounding the Temple proper, which was divided into the porch, sanctuary, and most holy place. Somewhere in those courts was heard this day the ringing sound of the thirty pieces of silver, which the traitor flung upon the floor. The

men who bribed him from his loyalty on Wednesday, now cast him from them, saying, "What is that to us? See thou to that." Better be honest in your action, and steadfast in your allegiance to Christ and His Church, than seek to court the favour of those who, when they have won you from your steadfastness, will despise you for your weakness. When men strive to win you from your allegiance to Christ or His Church, by flattery or by force, by words of odium or by deeds of neglect; bethink yourself of the scene in the Sanhedrim on the first Good-Friday, and cling to your faith and principles, even if you be nailed with your Master to the cross. A man may be hated for his steadfastness and his unflinching adherence to his principles; but, if he has heard the sound of those thirty pieces of silver, as Judas Iscariot flung them on the Temple floor, he will let no one despise him as a traitor.

The site of the ancient Temple is now, as you all well know, covered by the MOSQUE OF OMAR and its enclosures. After the destruction of Jerusalem by Titus, and many subsequent desolations, this chosen temple of the false Prophet of Mecca tells the

Christian traveller that He who was condemned for blasphemy, was indeed the Son of God. His words have proved prophetic; and, with the crescent glittering above the very site of the Temple, and making it death for Jew or Christian to enter the sacred enclosure, no one, who has seen the Holy City, asks stronger proof of the verification of Christ's words: "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." The Mosque of Omar, which has called forth the admiration of travellers, did not equal my expectations, and never, to the last, was an attractive object to me. This may all be the excusable prejudice of a Christian and a clergyman, and I will not deny it; but I will honestly say to you, that I never experienced the rapture which has inspired some travellers, nor even realized the architectural beauty of the "elegant" dome (as a fine and accurate writer styles it). Now it was not so when visiting St. Sophia's, in Constantinople, although it too was called a mosque, and the heresy of Mahomet was proclaimed by the minister who was addressing an assemblage, as we passed across its ample interior. I was not disappointed, in any

way, with St. Sophia's, but with the Mosque of Omar I was. It is built on a platform, near the middle of the enclosure, about four hundred and fifty feet wide, by five hundred and fifty long. Within the walls of this enclosure are groups of cypress and olive trees; and at the west corner is the Governor's house, the site of the ancient fortress Antonia. Along the western wall, and overlooking the interior of the city, are buildings or colleges for the Dervishes and others connected with the mosque. There are vast subterranean vaults under the south-east corner, or that which overhangs the Valley of Jehoshaphat. In connexion with this feature, I take occasion to remark, that I have read some observations by a Jewish writer, in which he attempts to overthrow the authority of our Master's prophecy, relative to the desolation of Jerusalem, by assuming that these subterranean vaults must have belonged to the original Temple substructions, and not literally to have been left without one stone upon another. I should think that no man, Jew, or Gentile, who has ever read enough to know what ancient Jerusalem was, could visit the Holy City, as it now appears, and dispute the fulfilment of Jesus'



predictions. Even if the words of Israel's King, which foretold the complete defilement of His loved metropolis, were certainly spoken of the *substructions*, and not of the city, as it meets the eye of all but laborious antiquarians, surely they could not be more satisfactorily fulfilled than they have been. But if our Jewish brethren, *assuming* that Jesus spake of the vaults of the Temple, and *assuming* that the present remains are these original substructions, still cast a doubt upon the words of Jesus; we direct their attention to the prophecies of their own sacred records, which declare of Idumea, and the country which modern Eastern travellers have visited: "None shall pass through it for ever and ever." Is not the breaking up of a great highway, along which the stream of busy life pours its full tide, so that, for all business or social purposes, travel is stopped; or a populous and teeming city made desolate, so that practically no one is attracted to reside there, a sufficient fulfilment of the strongest and most particular terms in which the prophets speak? And so, I should think the present condition of the city of David would be fulfilment enough, to any Jew, to

give credit to Him who, in the days of Jerusalem's prosperity, took up his parable against it, and said, "There shall not be left one stone upon another which shall not be thrown down."

The Mosque of Omar itself (originally built by Kalif Omar, A. D. 636) is an octagon-shaped building, of sixty-seven feet on a side, and ornamented with variegated marbles. It is surmounted by a spherical dome, springing from a lower story, about forty-six feet high, resting on its marble esplanade, to which there is an ascent by several gates.

Some distance to the south of the Mosque is another, called the Mosque El Aksa, which was formerly a Christian church, and in front of which lie the remains of the penitent murderers of St. Thomas A'Becket, Archbishop of Canterbury. I recall this site with no little interest, from having, some months after, looked with strange emotions upon the very spot in the north transept of Canterbury where this opponent to royal interference fell in defence of the Church's rights; and where, in after days, both the king who wished to be rid of St. Thomas, and millions of his subjects, have worn, in the very stones, the marks of their penitential prostrations.

From the Sanhedrim chamber in the Temple, our Master is led to a locality not far off, and still pointed out as the JUDGMENT HALL OF PONTIUS PILATE. This occupied the tower and buildings at the north-western angle of the Temple. The site is still the residence of the Pacha or Governor of Jerusalem. Here, as you well know, our Lord was examined by the timid governor, who, notwithstanding his declaration of our Master's innocence, which no examination could impugn; notwithstanding His words and acts, disclaiming any fault against Him, condemned Christ to death, in obedience to the clamours of the priests and the excited multitude.

Here is the beginning of the Via Dolorosa, that locality which attracts, by its very name, all Christian hearts, and gives undying interest to everything connected with it.

The VIA DOLOROSA, or road along which our Lord passed, after the condemnation, scourging, and mocking, by Pilate and his soldiers (and after the insults of Herod, to whose palace, a short distance to the north-west of Pilate's Judgment Hall, Christ had been sent), extends from this angle of the Temple, or

mosque enclosure, to the western section of the city, where is situated the central object of interest in modern Jerusalem, the Church of the Holy Sepulchre. Besides frequent walks along the Via Dolorosa, it became familiar to me from the fact that, during most of the time we were in Jerusalem, we resided in a house which you entered from it. It is in fact, as now seen, a common street, filthy as most streets in Eastern walled towns are, with nothing disclosing to the outward eye that along this way the Son of Man, on the first Good Friday of the Christian Church, passed amid the insults of brutal soldiery, fainting under the heavy cross, and speaking sorrowful and warning words to the weeping daughters of Jerusalem.

If a man shall visit the Holy City without having first sought, in faith and loving meditation, to follow Jesus, making the Sacred Volume his true Way of the Cross, in its stations of penitence and prayer, he will turn away, in bitter disappointment, as he seeks to realize his ideal in the material Via Dolorosa of the narrow and offensive "Street of Jehoshaphat" in modern Jerusalem.

In making these remarks, I do not mean to take part with those who seek to discredit the identity of the present street and the ancient Via Dolorosa. I yield my feelings to the authority which general tradition asserts; and, with all the base uses to which Mahometan contempt may have put it, I prefer the neglect which marked the Via Dolorosa, as I was wont to see it, to the neatness and orderly care which loving, but misjudging, Christian taste has displayed in the modern arrangements of Gethsemane.

There are various points along the Via Dolorosa which recall to every devout pilgrim the scenes of this Friday. Those places which have scriptural authority I will mention.

I have spoken of PILATE'S HALL OF JUDGMENT. The sacred stairway to this hall, by which our Lord ascended, is, according to a tradition of the Latin Church, to be seen at Rome. I suppose I address many who, like myself, have looked upon the SCALA SANTA, near the Lateran Gate, in Rome, and felt an interest in those who were toiling up its steep flight, without, however, committing the judgment to the authenticity of the memorial, or the authority of the

system which adopts it for devotional and penitential edification.

Opposite the site of the Hall of Judgment, is that of the HALL WHERE CHRIST WAS SCOURGED by the soldiers. Farther on is an arch crossing the Via Dolorosa, called the ARCH OF THE ECCE HOMO. This arch, which is a modern structure, marks the locality where Pilate, instead of acting with the authority becoming a righteous judge, sought to move the pity of the multitude, presenting to them our Master with crown of thorns and mock sceptre, and face all marred with blood and spittle, and saying, "Behold the man!"

The only other point along the Via Dolorosa which has authority from the Gospel history to claim a mention here, is the place where Jesus bid, in sadly prophetic words, the sorrowing daughters of Jerusalem, "to weep for themselves and their children," rather than for Him who was passing on to His crucifixion.

I remember during one of the Fridays of my residence in the Holy City, I stood near the well known locality by the south-western corner of the Temple

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area, and called the "Wailing Place of the Jews." I had not gone there to scoff at Israel's sorrows, nor to intrude upon the sanctity of their bitter grief. Whilst I stood looking, I saw one of the daughters of Israel with her mouth close against the rude stones of the Temple wall, uttering her cry of sorrow over the desolations and misfortunes of Zion. How one's imagination may overleap time! Many centuries have passed since the Man of Sorrows trod the Dolorous Way, insulted and at last crucified, by the forefathers of that daughter of Israel! But the loud wail of sorrow which she vainly sought should penetrate the rocky barrier between her and the place of her nation's former glory, had it reached within that enclosure might have startled her soul by the response from the voice that seems still to linger there, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

The only other locality to be noticed is the chief locality in the moral interest of Good Friday. I refer to GOLGOTHA and CALVARY, the actual place of the crucifixion of our Lord. But as this is not at present

the visible termination of the Via Dolorosa, but embraced within the walls of the Church of the Holy Sepulchre, I shall reserve for the following Lecture, the last in the course, the proper topographical notice of this and other places of interest within the limits of that venerable church.

Let us close our present meditations with thoughts connected with the mysterious scene, which this day was witnessed on Calvary, and which binds our hearts with undying attraction, to this most sacred locality. What heart can refuse to sympathize with Him for whom the very sun above, and the earth beneath, gave signs of sympathy? For when the sun, which had faithfully traced the weary hours, so full of insult to its Incarnate Maker—which had marked the way from Zion to Moriah, and from the Temple to the Mount of the Crucifixion, looked down upon the scenes of Calvary, it withdrew its shining; and as if the period had arrived “when time should be no more,” no sign of the then passing hours was seen upon the dials. And when it shone out again, the spotless victim consummated His work of love, the cry went



forth, "It is finished!" and He bowed His head, and gave up the ghost.

Then was the veil of the Temple rent in twain from the top to the bottom; and the God who, since Moses' day, had dwelt in the Holy of Holies, amid the mysterious Skekinah, came forth through that great rent, which disclosed to all who should seek the knowledge, the hitherto impenetrable secrets of the divine counsels. Forth came the God, of Israel, and, in no less mysterious form, yet nearer far to us, as flesh and blood, appeared in the outer world.

Do you inquire into the meaning of this last assertion? Say you, *who* came forth? *Where* shall we find Him? I answer again: through that rent veil, GOD, who dwelt in the Holy of Holies, came forth. You may see Him, if you have faith, passing forth in the form of a man, along the Dolorous way to Calvary. You may see Him, if you have faith, nailed upon the cross. You may see Him, if you have faith, hanging lifeless upon the tree, with a mysterious stream of blood and water flowing from a spear-wound in his side.

Once more, if you have faith, and would know *where* is the God, who hath left His Temple on Moriah, and passed out through that rent veil, you may find the token of His presence, as the shadows of this night draw on, within the sepulchre of Joseph of Arimathea!

Easter Even.

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Christ is Buried.



## VII.

## EASTER EVEN.

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THE SACRED LOCALITIES WITHIN THE CHURCH OF  
THE HOLY SEPULCHRE.

Introduction—Vindication of the Present Site of Calvary and the Holy Sepulchre  
—General Description of the Church of the Holy Sepulchre—Description of  
Objects within the Church, viz.: The Stone of Unction; Calvary; The Chapel  
of the Empress Helena; The Chapel of the True Cross; The Chapel of the  
Apparition; The Holy Sepulchre itself—Conclusion.

THE weary hours of the sad week, which records  
the unparalleled sin of man and the infinite  
charity of God, have drawn at length to their close;  
our last Lenten Litany has been said, and the peace-  
ful shadows of Easter Even, with its calm, quiet  
thoughts of rest, are around us.

"At length the worst is o'er, and Thou art laid  
 Deep in Thy darksome bed ;  
 All still and cold beneath yon dreary stone  
 Thy sacred form is gone ;  
 Around those lips where power and mercy hung,  
 The dews of death have clung ;  
 The dull earth o'er Thee, and Thy foes around,  
 Thou sleep'st a silent corse, in funeral fetters wound.

"Sleep'st Thou indeed?"——

The thoughtful question, with which the poet of the Christian Year accompanies his true description of our Master's place and semblance to-day, will not long remain unanswered. "Sleep'st Thou indeed?" There are, even now, mystic sounds which the ear, quick to catch celestial harmony, detects, as coming from the inner temple, as if golden harps were tuning, and angel voices preparing to sound forth the answer. But let us not antedate the great feast ; we are here to-day with a dead and buried Christ before us, and with strange signs of rest around us, succeeding the shouts and tumult of yesterday.

Satan rests to-day from the fierce temptation wherewith, by every agency, through every avenue of soul and body, he sought to overcome, and seem-

ingly with success, the Lord from Heaven. This enemy of God and this remorseless foe of our humanity—created to supply those bright ranks, thinned by his own and fellow spirits' apostacy—takes rest for the first time to-day since he was foiled in Eden by the first promise, and recites, amid the infernal gratulations of his fallen company, his victorious controversy with the second Adam. He is telling, in his grim prison-house, how, in the garden on the Mount of Olives, he wrung out the sweat of blood, with the mysterious, thrice-repeated prayer, and had, at the third hour, nailed to the cross the hitherto unconquerable Son of Man; and how, at length, after the cry of "Eloi, Eloi," he saw Him give up the ghost, and His helpless body put aside for corruption within the hollow sides of the trusty sepulchre.

For the first time, too, for more than thirty years, there is repose on this Easter Even, for the weary body of our Master. For the first time, this day, since the child, twelve years old, "sat in the midst of the doctors, both hearing them and asking them questions," did the Temple courts and the listening

worshippers fail, at the Paschal time, to hear the accents of that tongue "which spake as never man spake." The multitude of Jerusalem's poor, halt, lame, and blind waited, as never before, in vain, for His welcome presence, who absolved their bodies from the bands of disease and their souls from the still more direful malady of sin. Hypocritical Herodian, scornful Pharisee, and infidel Sadducee cannot, after all their search, encounter the Prophet of Nazareth, who never before had shrunk from meeting them in disputation.

The olive-trees across the Kedron, wait in vain to-day, to welcome Him who "ofttimes resorted thither with His disciples:" whilst, on the farther side of Olivet, a brother and two sisters weep in their desolate home, for the guest whose presence had been the blessing of their household is numbered with the dead, and Mary of Bethany may no longer sit at His sacred feet, "to hear of the good part which shall never be taken away from her."

But not only on earth, and among the fallen spirits, may we picture to ourselves that there was an unwonted repose on this strange Easter Even.



In the realms above, the apocalyptic vision was anticipated; and St. John's record, "there was silence in Heaven," may express an imaginative, but not, therefore, baseless idea, that those celestial spirits who, since the Incarnation, had been "looking into" the mystery, bending down to gaze, in absorbing adoration, were held in deeper silence than ever, as they crowded round that "one angel" who had stood within Gethsemane, and listened to him telling how he had heard the thrice-repeated prayer, "If it be possible, O my Father, let this cup pass from me;" and how he had seen Him, whom they in Heaven worshipped as the only-begotten of the Father, die upon the cross.

There is another thought which must be recorded before I shall pass to the topographical portions of this Lecture. Neither in Paradise, nor yet in the prison-house of the fallen spirits, nor upon this earth, were there wanting, on this day, prophetic intimations of the great event which, ere the morrow's sun shall lift his head above the east, shall be confessed by all in Heaven, on earth, and under the earth. The angel who strengthened his prostrate Lord in Gethsemane,

told his celestial auditory that he heard the farther words, "After I am *risen again*, I will go before you into Galilee."

The triumph of Satan's host, who listened with exultation to the recital of his victory, was disturbed when, across the great gulf between them and Paradise, they saw the "once disobedient," but now penitent souls which had been in the flesh "during the days of Noah when the ark was a preparing," crowding around a new visitant, a bright and radiant spirit, more glorious far than the Father of the Faithful himself, in whose bosom those happy spirits had hitherto found their rest and honour! Whilst for a witness upon the earth, as if to prevent the malicious or the desolate hearts of men from misconstruing the mystic repose of that marred and pierced body, there occurred the only event which marks this Easter Even, but which must have declared to those who shared in it, that the helplessness of their victim's dead body did not yield so certain a triumph as they anticipated: an event which, after eighteen hundred years has passed, enables the pilgrim who has visited the City of the Great King, to return and tell his

brethren that the place for godly exultation, the very centre of attraction to all Christian feet that tread the desolate places of Jerusalem, is the Tomb, around which, this day, the chief priests gathered, saying one to another, "We remember that that deceiver said while he was yet alive, after three days I will rise again;" and which they made sure by Pilate and his Roman soldiers' help, "sealing the stone and setting a watch."

Your thoughts have certainly outrun my words, and, like the swift-footed Apostle, you have "come first" to my subject—

#### THE CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

Now it has not been to pass your or my own time in the excursions of an over-ardent fancy, that I have introduced the subject of this, the closing Lecture of the course, with allusions to the practical and spiritual teachings of this day and its localities. There must be in you who listen something of the sentiment (give it what name you please—enthusiasm or faith) which filled my own heart, in my repeated, daily,

never-wearying visits to this most sacred spot upon the earth, or I fear that you will not tolerate an honest description of the Church of the Holy Sepulchre. For how, unless your minds are fortified by the attractive recollections of the Evangelic Records, and by the testimony of Christian tradition, will you hear with patience the statement, that the buildings which, at this day, cover Golgotha and the Tomb, cover only to *obscure* every trace of what you have been wont to associate with the Hill of Calvary and the Sepulchre “hewn out in a rock”?

The traveller who has visited Jerusalem cannot draw upon his imagination, when describing the localities associated with this day's events. He cannot tell you, much as he might desire to do so, that Calvary is, evidently, at the first glance, the rocky elevation outside the walls, which you have, perhaps, pictured to yourselves in your devout meditations on the scenes of this Holy Week. He cannot tell you, that among the sepulchral excavations which are to be found in the immediate neighbourhood of Jerusalem, there is one ancient cave which, from its very looks, may be as old as the time of Joseph of

Arimathea, and that here, on Easter Even, reposed our Master's body. On the contrary, the visiter to the Holy City must tell you, as the fact is, that within the walls of the modern city, and among its narrow streets, not easily nor pleasantly threaded, you will find these sacred places, as chapels, within a church guarded by Mahometan door-keepers!

We arrived at Jerusalem on Saturday, towards sunset, and before the same time on Monday, I had three times in vain sought an entrance to these sacred localities. It was only on the fourth attempt that I found the doors open, and made my first visit to Calvary and the Tomb. You will be ready, therefore, to perceive the propriety with which, before venturing to give any more minute description of the Church of the Holy Sepulchre and its interesting traditional sites, I ask your attention to some general remarks on the genuineness of the locality itself. For, after having frankly told you how harshly the first and outside view jars upon the eye and mind which have formed their picture of Calvary and the Sepulchre only from the living page of the Evangelic Histories, I shall just as honestly declare that after

many visits, and the best study I can give to the arguments of those who have investigated the matter, I repose in the reasonable conviction that within the limits of that venerable Saracenic Church, in the north-west quarter of the modern city of Jerusalem, the mysterious scenes of the first Holy Week transpired.

Yes! in spite, and not in consequence of every external appearance, I was wont to recognise that chapel at the head of the landing of a flight of steps, as the veritable site of the crucifixion; and in that rocky recess within the small Russo-Greek building, under the rotunda of the old church, ornamented with marble incrustations and filled with the light of gold and silver lamps, the spot of which angels said, "Come, see the place where the Lord lay."

The topographical statements of the inspired Evangelists are brief, but very clear. St. John, who marked with loving eye whatever concerned Him on whose bosom he leaned, says (xix. 20), "The place where Jesus was crucified was nigh to the city;" and again, "In the place where He was crucified there was a garden; and in the garden a new sepulchre,

wherein was never man yet laid" (xix. 41); and St. Matthew adds (xxvii. 60) "Joseph laid it in his own new tomb, which *he had hewn out in the rock.*" And if now I were compelled to go to Jerusalem, as a man who had no Christian forefathers to tell him the meaning of whatever was obscure in that ancient and inspired volume, which is filled with the notice of events connected with the Holy City, I suppose that it would be *impossible* to identify any locality so briefly described as Calvary and the Tomb, in a city that, over and above the ordinary vicissitudes of eighteen centuries, has been captured or laid in ruins a score of times since the death and entombment of our Master.

Those learned travellers, then, who, in modern days, have visited the Holy City, as emphatically only "strangers in Jerusalem," declining to elucidate the brief topographical notices of the Evangelists by the testimony of the early Christians, have been compelled to rely upon the slender authority of their measuring lines and their own private conjectures. Such travellers may return home again to perplex themselves and their theological sympathizers with doubts as to

the genuineness of the chief sites embraced within the Church of the Holy Sepulchre, but they cannot disturb, in the least degree, the certain convictions of a Christian *Churchman*. Such a one does not visit Jerusalem as a "stranger," but like a child returning to the venerated home of his ancestors, the memory of whose localities has been perpetuated and made attractive to his mind by the unbroken family tradition. He possesses information which makes precise the brief topographical allusions of the inspired narrative to the "place *near* the city," and to the "tomb hewn out in the rock," situated in "a garden" nigh at hand. That is to say, a Christian resident within the walls of modern Jerusalem, who heartily realizes that he is united by faith and holy ministry, and reverential love, with the Church of apostolic and primitive days, welcomes, as authoritative, the traditions of his Christian forefathers, who not only made their pilgrimages to this holy spot, but, when their faith had fought its peaceful way to the throne of kings, did, in the person of the first Christian emperor, Constantine, and at the suggestion of the Empress Helena, his mother, erect over the tomb and on the



site of the present Church of the Holy Sepulchre, a glorious basilica, in honour of the Resurrection of our Lord. As a matter of undoubted and undeniable fact, the present locality, which is covered by the venerable church, soon to be described, has been marked, for more than fifteen hundred years, by Christian monuments, in honour of Him who, on the first Easter Even, was laid in the sepulchre of Joseph of Arimathea;—all, even the most sceptical, admit that the present site is that, at least, of the days of Constantine.

When, then, I went to Jerusalem, and knew that, since A. D. 335, the locality shown as my Master's tomb had been affirmed as genuine by men who knew the place, who had lived and died in the Holy City, who possessed not only the letter of the sacred text which we have now, but the fresh and loving words of their own forefathers as to the truth of this locality, I felt sure that such devotional sentiments as I might choose to give range to, rested upon no credulous superstition, nor unhistorical basis. But some one may ask, might not those who lived before Constantine, before A. D. 335, have forgotten

the place where Christ was crucified and buried? This question has been asked, and it has been answered, by saying, Yes, the Christians of the very earliest days were so intent on erecting Christ crucified in their hearts, in conforming themselves to a spiritual likeness to His burial, that they had no time nor taste for attending to the localities where Christ died and was buried. And they who answer after this fashion, take leave to add that it was reserved for the superstition or invention of Constantine, his mother, and the clergy, who assisted them in the identification of these now venerated localities, to embody, in visible forms, delusive traditions or original frauds. There will be found an elaborate and triumphant refutation of these ungenerous and sceptical assertions in Mr. Williams's masterly work on the Holy City, to which I refer those who have the leisure and the taste for a learned criticism. I will only say, that, in my opinion, it is an *insult* to our early Christian forefathers, to affirm that their spiritual religion was such an ungrateful, unlovely, unreal thing, that they could dwell within the limits of the Holy City, and be daily hearing and thinking of what

Jesus did and suffered for them, and never feel their hearts drawn to Calvary or the Tomb.

It is an *insult* to the Christian clergy and laymen of the period between the first Easter Even and the days of Constantine, to say, that they, when celebrating, as in all parts of Christendom they did, the Holy Sacrament of Christ's Body and Blood on every Lord's-day, and on other days too, would never think of the actual locality of Calvary and the Sepulchre.

It is an *insult* to the early Christians who believed, as the Christian has ever believed and will to the last believe, that Jesus Christ is God Incarnate, to say that they would not sooner forget their own personal identity than fail to mark, with loving vigilance, that would foil all the malicious attempts of Satan to obliterate it, the spot where He, their and our God, was put to death in the flesh, but alive and giving life in the spirit.

Whilst those, then, who appeal to critical and historical arguments to discredit the present site of the Holy Sepulchre, are answered by the overwhelming force of argument of the same character, I would

reply to that other class who, admitting that the present site of the Holy Sepulchre has been known for fifteen hundred years, appeal against reposing confidence in Constantine and the clergy of the day, in addition to their own conjectural measurements, to popular feeling against tradition, by an appeal to that same feeling, in defence of the sainted men of those primitive times.

Have you forgotten the grave of your father or your mother? Have you no knowledge of, nor feeling for the tomb of him, whom this nation styles "The Father of his Country"? Is there no Puritan tradition which jealously embalms the memory of Plymouth Rock, and, amid all the changes of our new world, preserves intact to this day the site where the so-called Pilgrim Fathers landed? Is any Protestant who visits Oxford at a loss to find the site where the great souls of Latimer and Ridley witnessed for God's truth in the sixteenth century, and went forth to their reward amid the fiery flames of martyrdom? Are all the memorials of Augustin's invasion of the rights of the independent British Church, in the sixth century, and which, to this hour, mark the fair city of Canter-

bury, inventions? Is the tradition which embalms the Coliseum, or the Arch of Titus, taking us back to the very man who laid Jerusalem and its Temple in ruins, a fraud?

Let the prejudice against the Christian tradition of the two hundred years between St. John and Constantine (to which the sceptics as to the site of the Holy Sepulchre appeal) be met on its own ground. If you will not believe that your Christian fathers—even when assisted, as they were, by the sight of heathen altars erected in mockery over Calvary and the Tomb—kept for two hundred years in their memory and eye-sight, the exact places where their Incarnate God suffered and was buried, be ashamed of the enthusiasm about the monuments of olden times which, after having visited England and Italy, so naturally finds expression from most travellers' lips and pens! If you do not believe that St. John, who writes in his Gospel of the place "nigh to the city," told the same, with all particulars essential to its identification, to Timothy (the bishop of his own Ephesus), and he to those who followed him; then you should never allude, without a blush for the ingratitude of Christians to-

wards their God and Saviour, to the Roman Pantheon, which idolaters erected to their gods, and of which idolaters and worldly men have kept the tradition unimpaired for eighteen hundred years!

I proceed now to a notice of the building known as the CHURCH OF THE HOLY SEPULCHRE, and of the present appearance and arrangements of the objects of interest within its limits. It is difficult, even with a plan, to form a perfect idea of the complicated group of buildings which, at the present day, occupies this sacred locality, many parts of which are seven hundred and fifty years old, and erected by the Crusaders upon the ruins of older structures. Let me proceed, however, to a brief historical outline of the changes that have taken place in the buildings which have occupied and preserved the identity of this sacred site.

The first group of buildings on this locality were erected at the instance of Helena, by the Emperor Constantine, more than fifteen hundred years ago! In less than three hundred years afterwards these were destroyed by the Persians (A. D. 614) under Chosroes.

The second group were erected fifteen years after by Modestus, Superior of the Monastery of Theodosius, but within two hundred years they were destroyed through the malicious industry of the Mahometans, under Kalif Hakem (A. D. 1010).

The third group were erected by the Patriarch Nicephorus, under the Greek emperor, about fifty years before the entry of the Crusaders (A. D. 1048), to which additions were made by the Crusaders themselves, in 1099.

October 12th, 1808, the interior of the Church was destroyed by fire, but was rebuilt and consecrated September 11, 1810, and it is this building, essentially and in plan the work of the Crusaders, which, at the present day, bears the name of the Church of the Holy Sepulchre. The entire building covers a space three hundred feet in length, with breadth varying, according to the irregularities of the ground which it is designed to include within its walls. The level of one part is fifty feet below the floor of another part, so that, in point of fact, the term *church*, as we usually employ it, fails of conveying the true impression of a group of sacred buildings,

covering places of different levels, though surrounded by one continuous wall, and with connected roofs or domes. But, notwithstanding this complexity of arrangement, it has a plan. In the accurate ecclesiological language of the Rev. Mr. Willis, it may be described as “a Romanesque, cruciform structure, having a circular nave to the west; a north and south transept, and a short eastern limb or choir, terminated by an apse.”

But it is possible that a better idea of the Church will be secured if I adopt a less scientific mode of describing the building, and then notice in detail the chief points of interest as they presented themselves to me during the almost daily visits which I made. It is hardly an exaggeration to say that I made *daily* visits to this sacred locality, for during twenty-three days spent in the Holy City, I was at the Church of the Holy Sepulchre nineteen times, and eleven times within the walls, surveying the points of interest and engaged in devotional exercises.

Let us suppose, then, that having threaded the narrow filthy streets which lead to the Church, we pass into the open space or area, on the south side,



and stand in view of the venerable Church. Dropping architectural exactness, let us take, as the basis of our description, an ordinary church, with nave and aisles, having the chancel at the east end and a door on the south-western side. Suppose we add to the western end a circular building about seventy feet in diameter, covered with a lofty and imposing dome. Let the space between the north and south aisles, in other words the nave, be enclosed with walls, forming a church of its own—a church within a church; and add, all round the outer walls, irregularly built recesses or chapels, the two largest of which, on the north and south sides, forming what may be called the transepts. In the interior, just to the east of the door of entrance, let us place a chapel, which is to be reached by a flight of eighteen steps in the rock, indicating that that part of the Church covers a lofty eminence, twenty or more feet above the level of the body of the Church. Suppose that from the chancel, or extreme east end of the Church, two flights of stairs lead down to two rooms, excavated in the rock below, nearly thirty feet *below* the level of the aisle, as the rocky chapel near the door is twenty feet *above*.

Let us imagine in the centre of the rotunda, or circular space at the west end, a small chapel-like building, facing east and west, twenty-six feet long and eighteen feet broad, enclosing a cavern or sepulchral chamber, not seven feet square, cut out of a mass of rock, which itself has been detached from the hill of which it originally formed a part, and which formerly occupied all this end of the building. That is to say, the hill, having been completely cut away, leaving this mass of rock standing out, as it were, from the floor.

Now, omitting all minor points, let me ask you to stop, and fill out this most homely illustration, by adding, in imagination, to the building described, vast proportions, venerable antiquity, and awe-inspiring gloom. Fill the air with sounds of sacred chants, in the rich tones of the Franciscans, mingled with the quick, harsh measure of the Greek, and the wild, piercing cry of the Armenian! Make the interior of this mysterious building vocal with sounds of prayer, in languages almost Pentecostal in variety, and issuing from the different chapels and yet not making discord, as if there was something in the moral, as

well as in the architectural magnitude of this strange place, which harmonized every hymn that confessed Christ's true character, and blended into one fervent supplication the multitudinous prayers for mercy, which the divided children of the Church poured forth to a common "Father in Heaven!" As if an unearthly voice rectified the jarring sounds of unfraternal Liturgies, through tenderness to those who, despite their own divisions, loved one common Lord; and who, in the presence of the False Prophet and his infidel sign, were willing to adore, as their Lord and their God, the Victim of the cross, who died and was buried for them within these walls!

In some such way, by aid of your own imagination, and pardoning this most unprofessional description, may you have, perhaps, some idea of the central place of interest in modern Jerusalem—the Church of the Holy Sepulchre.

A reference to the Plan of the Church of the Holy Sepulchre (copied from Mr. Williams's "Holy City"), which is inserted in the illustrated edition of this work, will give an accurate view of the interior arrangements of this remarkable building.

Let us now proceed to a more exact description of the chief localities of interest within the great Church. Opposite the door is the STONE OF UNC-  
TION: a marble slab, on which it is supposed that our Saviour's body was laid preparatory to its burial. The chapel by the south door, to which you ascend by eighteen steps, leading you to the top of a rocky eminence, twenty feet above the level of the Church's floor, covers CALVARY; and the rocky elevation itself is the place "where they crucified Him."

The hole in the rock, in which the cross was placed, is pointed out, and believed by many to be genuine. There is a natural fissure in the rock, which can be distinctly traced, which has also been connected with that earthquake, which not only rent the solid rock, but burst a pathway, as it were, into the abode of spirits, through which the sainted dead came forth, and after His resurrection appeared to many in the Holy City.

The two deep excavations which I have already mentioned as situated at the east end of the Church are the CHAPELS OF THE EMPRESS HELENA, and of THE TRUE CROSS, in the latter of which, the actual

instrument of our Master's crucifixion is said to have been discovered. I will not do more than quote here the words of St. Ambrose, who, more than fourteen hundred and fifty years ago, wrote about this discovery, and says "Helena adored the King, not the wood, for this is the error of the Gentiles and the vanity of the wicked."

The chapel in the north transept is called the CHAPEL OF THE APPARITION, and marks the place where many think Christ appeared to Mary Magdalen, and spake the mysterious words, seemingly but not really discouraging, "Touch me not, for I am not yet ascended to my Father."

On the floor, near the south transept, may be seen marks, indicating the spot where it is thought the BLESSED VIRGIN AND ST. JOHN STOOD, during the melancholy scenes of the crucifixion.

The church within the church, which occupies the centre part of the building, is called the GREEK CHOIR, and has no genuine object of Scriptural interest.

And now, after having passed around the Church, there is but one more object I will remark, and with it close my Lecture, and this course for Holy Week.

That SEPULCHRAL CHAPEL which stands out by itself, in the midst of the rotunda which occupies the western portion of the Church; that rock enclosed within the western end of this chapel, and which was left standing by itself when all the rest of the rocky hill around was cut away by the architects of Constantine and his imperial mother; that rock, with a cave within it, upon the right hand side of which, as you enter, a ledge projects, covered with marble; that spot upon which the rain of heaven descends through the ruined dome (which differing Christian brothers cannot unite in repairing), but which, even in its ruins, seems to let in a brighter flood of light from the noonday sun of Syria's clear firmament; that place, that cave in the rock, is the glory and attraction of the down-trodden metropolis of Israel; the HOLY SEPULCHRE itself, the new tomb hewn out in the rock, where, on this first Easter Even, Joseph of Arimathea, Nicodemus, and the faithful women from Galilee, placed, with loving hands, the insulted body of our Master!

Here is the spot which, since the day when "Mary Magdalen and the other Mary came to see the

sepulchre," has attracted the eyes of thousands, and the hearts of tens of thousands of Christian disciples. Within this narrow cave, also, we may imagine that "an innumerable company of angels," and of "the spirits of just men made perfect," have daily congregated, since the "two angels in white" were seen, by mortal eyes, "sitting the one at the head, and the other at the feet where the body of JESUS had lain," and the celestial invitation, indicative of angelic interest in the mystery of godliness, went forth, "Come, see the place where the LORD lay."

Upon the rocky floor of this sepulchre have from the beginning knelt, and to the end will continue to kneel, millions of "devout men out of every nation under heaven," adoring, as their Lord and their God, Him whose body, wounded for the world's redemption, found three days' rest within its rugged sides.

And here, too, is the place where they who crucified Him, followed His lifeless body, saying, "We remember that that deceiver said while he was yet alive, After three days I will rise again."

Here is the place where exulting priests, as if in insult prolonged beyond death, came, and with noise

of soldier tramp, and rough workmen closing up its entrance, “made the sepulchre sure, sealing the stone and setting a watch.”

But it was no deceiver whom they thought to secure and expose within these solid walls; He had never deceived them in the past, He did not deceive them now. He did not deceive them in life, nor in death, nor in His resurrection from the dead. I have seen that sepulchre, which the priests made sure by stone, and seal, and watch—but it was *empty*—He was not there—HE WAS RISEN, AS HE SAID!

THE END.



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